

## Bowling Tournaments Gaining Momentum

Gaining momentum as the affair approaches, interest and enthusiasm in the first annual Jewish Post tournament for B'nai B'rith lodges of Indiana and Kentucky set for Sunday, April 20, was running very high this week.

Newest entry was Terre Haute's lodge, with Lewis R. Sutlin boasting that the squad "is one of the best in the country and they are biting at the leash to attend your tournament."

In South Bend, Mamre Lodge held final tryouts for the tournament at the LaSalle bowling alleys last Sunday morning.

Louis Perlin, chairman of Louisville lodge's bowling league and who finished second in the national tournament in Detroit recently, wrote: "I want to thank you for your kind invitation to bowl in The Jewish Post tournament. I spoke to the boys about it and it went over 100 per cent."

From the Hammond lodge, Louis Sandler wrote: "We may be able to send two or possibly three teams, so send us at least three entry blanks. We bowled on the same pair of alleys with one of your teams in the Chicago tournament and enjoyed it. We will look forward to renewing our acquaintanceship with our Indianapolis brothers."

Bernard Freund, secretary of Muncie lodge, wrote: "Regarding the proposed bowling tournament, considerable interest was shown. I am sure you will have a representation from Muncie."

Other inquiries have been received from Ben Krauss, Anderson lodge; Meyer Dorfman, Thisbe lodge, Evansville, and D. R. Lurie, Saul Hutner lodge, Marion.

Meanwhile, Jack Falk, chairman of the tournament and one of the city's popular bowlers, has completed arrangements for the sanctioning of the tournament by the American Bowling Congress.

Complete details, showing prize money, entry fees and entry blanks, were mailed to the lodges the first part of the week.

According to present plans, bowling will take place Sunday afternoon, but if enough entries are received bowling by the Indianapolis lodge and by teams from lodges near to the city will begin Sunday morning. A banquet Sunday night at which the prizes will be awarded will culminate the tournament.

Cash prizes will be awarded the first, second, third and fourth high men and the members of the first, second, third and fourth high teams. The tournament will be a handicap affair and the entry fee is only \$2.80, divided \$1.50 for prize money and \$1.30 for bowling fees. In addition to the prize money, large trophies will be awarded first and second high man and first and second high team. A number of merchandise awards also have been secured and will be given for various feats of bowling skill.

The public is invited to watch the tournament and to take part in the banquet.



JACK FALK

## Keglers, Sealskins Fight For Lead As Play Ends Sunday In Lodge League

"History repeats itself" in the race for supremacy in the B'nai B'rith Bowling League. Last year the winner was decided on the final day of play and this season the same situation exists. With next Sunday the termination of the league schedule, we find the Kosof Keglers and the Falk Sealskins "all-tied up" with 44 victories and 31 losses each.

The Kosof's bowl the third place Netzorg Capitals and the Falk's combat the A. Z. A. Comers.

A large crowd of spectators are expected to witness these matches at the Parkway alleys, at 10 a. m. sharp, next Sunday.

Sid Seligman, collecting 573 actual pins, plus a 75 handicap, won the "buck prize" last Sunday, donated by Mel S. Cohn. On Easter Sunday, April 13, a handicap sweepstakes of the league members will take place and all those active this season are urged to report for this added event. This should offer a warm-up for the big Jewish Post state classic, scheduled for April 20.

### Team Standings

	Won	Lost
Kosof Keglers	44	31
Falk Sealskins	44	31
Netzorg Capital	38	37
Kroot Courtiers	35	40
A. Z. A. Comers	32	43
Shane Specials	32	43

Individual averages—Max Kosof, 184; Jack Falk, 182; E. Lebowitz, 175; Dave Yaver, 171; Paul Sicanoff, 170; H. Dulberger, 170; Bill Meyers, Sr., 169; Sam Kroot, 164; Sid Seligman, 163; L. I. Mossler, 163; W. Sicanoff, 160; Sid Shane, 160; Bill Meyers, Jr., 159; Sam Mantel, 157; L. Sagalowsky, 157; Saul Koby, 155; L. Larman, 153; Bob Netzorg, 150; Al Shane, 149; Mel Cohn, 148; Mort Asher, 143; Bob Congress, 142; I. Katz, 142; Jack Kammins, 141; R. Efroymson, 139; Ed Golden, 139; M. Casen, 138; Sid Herwitz, 136; Art Efroymson, 136; Meyer Efroymson, 132; S. Larman, 132; Max Farb, 130; B. Sicanoff, 130; Edgar Fassburg, 123; Harry Escol, 121; Morris Goldberg, 119; M. Mitchell, 112; Leo Netzorg, 108; T. Mantel, 108.

### TO SPEAK ON CRUCIFIXION

Speaking on the subject, "The Crucified Christ," the Rev. Herbert E. Eberhardt, superintendent of the Wheeler City Rescue Mission, will show that the Romans killed him for political expediency in the regular broadcast of the mission at 4:15 p. m. Wednesday, April 9.

### NEW CLUB FORMED

The Challengers, a junior boys club, has been organized at Kirshbaum Center, with activities, hiking, group games, and crafts. Members include Stanley Goldberg, Billy Romer, Howard Trinz, Edgar Joseph, Jr., and Charles Efroymson, Jr. They meet every Friday afternoon.

Dr. and Mrs. Ben Felson left this week for Tulsa, Okla., where Dr. Felson, who was staff radiologist at the City Hospital, will enter private practice.

## To Preside At Conclave



CHARLES FEIBLEMAN

## Emma Messing To Speak To Council, Over Radio

Miss Emma Messing will speak on her experiences as secretary to the American Embassy in Berlin, Germany, at the meeting of the Council of Jewish Women, Monday. Miss Messing, who served in Germany from 1921 during the terms of Ambassadors Sherman, Houghton, Sackett, Doherty and Wilson, was the first woman appointed to such a post by Secretary of State Hughes.

Miss Messing will speak over station WIRE at 9:45 a. m. tomorrow on her trip home from Stockholm, Sweden, where she served recently as secretary to the American Legation. Coming by plane from Stockholm through Berlin, Barcelona and Lisbon, she witnessed the pogroms, the burning of the synagogues and personally spoke with men recently returned from concentration camps.

The Council meeting is open to members and their friends.

## Jr. Hadassah Affair Committee Named

Henrietta Schwartz, chairman of the Junior Hadassah Card and Mah Jong party at 8 p. m. Tuesday, April 8 in the Tarverine Room of the Hotel Lincoln, has announced her committee as follows: Connie Glazer, Sylvia Forman, Ruth Rubenstein, Freda Cohen, Ethel Schneider, Goldie Dichner, Lillian Eshowsky, Esther Forman, Freda Lichtenberg, Bertha Moskowitz, Sophia Nahmias, Mildred Stein, Thelma Weiss, Bessie Calderon, Anne Calderon, Leah Gutterman, Marelene Lurie, Freda Cohen and Emily Peltz.

## Harold B. Jaffe Succumbs At 26

Harold B. Jaffe, 26 4535 Marcy Lane, died Friday after several months' illness. A buyer for Charles Mayer and Co., he was a member of the Broadmoor Country Club and the Indianapolis Hebrew Congregation. Funeral services and burial were held Monday in New York City. The only immediate survivor is his mother, Mrs. Lillian Jaffe of Indianapolis.

## Conclave Delegates Crowd Fort Wayne For Three-Day Meet

**SPECIAL** FORT WAYNE—The Jewish youth of Indiana were arriving here by train and bus load, and by private car for the seventh annual Conclave of the Indiana Union of Jewish Youth here today, tomorrow and Sunday.

The Conclave will begin with youth religious services throughout the State on Friday evening. Special youth services will be held at the B'nai Jacob Synagogue in Fort Wayne, with Rabbi Irving A. Weingart officiating. At the same time youth services will be held at Beth El Temple in Indianapolis, with Rabbi Elias Charry officiating, and the Marion chapter of the Indiana Union of Jewish Youth will conduct religious services at the Temple in Marion, with Joseph D. Calderon, of Indianapolis, as guest speaker.

The Jewish Junior League of Fort Wayne has completed plans for the affair. A mixer-tea will be held Saturday afternoon in the Chatterbox room of Hotel Anthony. The Conclave ball will be held Saturday night in the Hotel Anthony ball room, and the Conclave banquet will be held Sunday at 2 p. m., at the Hotel Anthony. Max N. Kroloff, Assistant Executive Secretary of the Anti-Defamation League, will be principal speaker at the banquet.

Jack Finkelstein, director of the Fort Wayne Jewish Federation, will be toastmaster at the banquet.

Charles B. Feibleman, president of the Indiana Union of Jewish Youth, will preside at the business session at 11 a. m. Sunday. Other state officers, who will assist with Conclave activities, are Louis Hoodwin, Michigan City, first vice-president; Jules Grossman, South Bend, second vice-president; Dan Resneck, Marion, third vice-president; Minnie Moyer, Fort Wayne, secretary; Frank Maidenberger, Marion, treasurer; Sylvia Ecktmann, Indianapolis, and Arthur Friedman, Hammond, state deputies.

Indianapolis is sending a large delegation to the State Conclave, under the leadership of Florence Slutsky, president of the Indianapolis Jewish Youth Central Council, and Sylvia Ecktmann, newly elected president for the coming year of the Indianapolis organization. Special buses have been chartered, and will leave Kirshbaum Center on Saturday in ample time to arrive for Conclave activities.

## Group Meet Postponed

**SPECIAL** HAMMOND—The group meeting of the Indiana State Association for the Northern District of Indiana, originally scheduled for Sunday, March 30, was postponed to April 20, due to the large attendance of Ben Briths at the triennial convention of the Supreme Lodge of the B'nai B'rith in Chicago. The original program scheduled for the 30th will be followed out, with all meetings to be held at the Masonic Temple in Hammond.

## Youth Division To Hold Separate Drive Full Week Prior To Big Campaign

The Youth Division of the Jewish Welfare Fund Drive will conduct its own campaign, which will be held a week in advance of the regular drive, it was announced this week. Beginning Sunday evening, April 20, the campaign will continue for one week, and all local Jewish youth organizations will participate in gathering pledges.

Solicitations will be directed by fourteen teams, each with a captain, co-captain, and six members. The teams will contact every young Jewish person in the community of teen age and early twenties. Florence Slutsky, chairman of the Youth Division, said. The executive committee includes Henrietta Schwartz, Walton Sicanoff and Bill Segar, vice-chairmen; Betty Sachs and Gordon Jacobs, secretaries;

Elliot Goodman, speakers bureau, and Bernice Kaplan, publicity chairman. Ex-officio members of the committee are Sylvia Ecktmann and Dorothy Forman.

## Book Review Feature of Old Home Meeting

"The Family" will be reviewed by Miss Mildred Rippetoe at the meeting of the Association for the Joseph and Anna Borinstein Home for the Aged at 2 p. m. Wednesday, April 9, at Kirshbaum Center. The invocation will be given by Mrs. Bert Goldberg and the report of the nominating committee will be heard. A social hour will follow the meeting with refreshments in charge of Mrs. Charles Larman.



## Talk By Maxa Nordau Set Here This Monday

Distinguished modern French painter and daughter of the world-famous philosopher and Zionist leader, Max Nordau, Maxa Nordau will speak here at 8 p. m. Monday, April 7, at Kirshbaum Center under the auspices of the Asaph Organization.

Mrs. Nordau recently arrived in New York from her home in unoccupied France to which she and her child fled from Paris as the Nazi military machine swept across northern France in early June. She was accompanied to America by her husband, Captain Claude Gruenblat-Nordau, who saw service in both world wars as an aviator as a member of the French air forces.

Maxa Nordau was designated by her father as his intellectual heir and in the years preceding his death, in 1923, she acted as his secretary, traveled with him throughout the continent, assisted him in his later writings and work on behalf of the Zionist movement.

Joe Albert will render several Hebrew melodies on the violin accompanied by Mrs. Cora Goldstein. Cantor Myro Glass, chairman, will preside.

Meier S. Block, president of the William H. Block Company, has bought the 160-acre farm of John Talge over the county line in Hamilton county. Possession will be given this month. Mr. Block plans to establish a saddle horse breeding farm on a large scale. He lives now in Crow's Nest north of the boulevard. He has raised some riding horses on a limited scale, but plans to go into it more extensively.

### CONSULT THE HANDY SERVICE GUIDE.

### Lectures Here



MAXA NORDAU

## Motorists Should Watch Children on Vacation

Spring vacation begins Friday for school children. Extra care should be exercised by the motorist when the children are out with their kites, tops, marbles, roller skates and bicycles.

"Last year," said Todd Stoops, "there were 1,390 children killed and 90,270 injured between the ages of 5 to 14, and this toll of accidents occurred mostly in the school vacation days."

"Spring vacation covers an indefinite period, even in the same communities; but, as a rule, starts about the middle of March and extends to about the middle of April."

"Parents and older children can do much to curb the accidents resulting from children playing in the street by warning them to stay out of the street and to play in parks or vacant lots. Even in the congested districts there may be vacant lots."

## Catholics Hide Rabbi

By Jewish Telegraphic Agency  
NEW YORK—Dr. N. J. Ovadia, Sephardic chief rabbi of Paris, arrived here this week on the Portuguese steamship Serpa Pinto with his wife, who related that their escape from France had been aided by officials of a Catholic seminary.

They left Paris the day before the German occupation, Mrs. Ovadia said, and were given sanctuary in a Catholic seminary for four months while Gestapo agents sought the rabbi. The priests and nuns aided Dr. Ovadia to obtain an identity card so that he could evade the Nazis.

## Annual Student Music Contest Here April 19

Plans for the annual state-wide student musician contest, as well as arrangements for the annual convention next month, have been completed by the board of the Indiana Federation of Music Clubs.

The organization's convention will be held in Indianapolis April 17 and 18, with meetings in the War Memorial and William H. Block Company. The student musician contest will be held April 19 in the D. A. R. chapter house.

NAZISM: If you have to cows, the government shoots you and keeps the cows.

CAPITALISM: If you have two cows, you sell one and buy a bull.

Musical features of the convention will include a program of American music directed by Joseph Lautner, April 17. On the convention's second day Mrs. Neal Ireland will direct a Pan-American program, which will be followed by a tea honoring Mrs. Frank W. Cregor, president of the federation. Dr. Christopher B. Coleman, head of the Indiana State Library, and Mrs. E. B. Ball, a national patron of the federated music clubs, will speak at a dinner, April 17.

The board named Mrs. Jane Johnson Burrough chairman of

the nominating committee which will include the district presidents, Mrs. Lenore Ivey Frederickson, first vice president, presided.

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### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 993-A, 1.

In the matter of the petition of Yankee Coach Lines, Inc., to amend Certificate No. 933-A, 1, placing restrictions of petitioner against transporting passengers from Gary, Ind., to Valparaiso, Ind., or points intermediate thereto and from Valparaiso, Ind., to Gary, Ind., or points intermediate thereto, and that service from any intermediate point along route between Gary and Valparaiso, Ind., be so restricted that the destination be beyond either Gary or Valparaiso, Ind.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
Motor Vehicle Department.  
Indianapolis, Ind., April 1, 1941.

### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 933-A, 3.

In the matter of the petition of Yankee Coach Lines, Inc., to amend Certificate No. 933-A, 3, placing restrictions on petitioner against transporting passengers originating at Valparaiso, Ind., and who are destined to Gary, Ind., or those passengers originating at Gary, Ind., whose destination is Valparaiso, Ind.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
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Indianapolis, Ind., April 1, 1941.

### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1867-A, 1.

In the matter of the joint application of Yankee Coach Lines, Inc., and Gary, Hobart and Valparaiso Transit, Inc., for approval of the sale and transfer of Certificate No. 933-A, 2, from Yankee Coach Lines, Inc., to Gary, Hobart and Valparaiso Transit, Inc.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
Motor Vehicle Department.  
Indianapolis, Ind., April 1, 1941.

### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 933-A, 7.

Application of Yankee Coach Lines, Inc., Indianapolis, Ind., for a certificate to operate motor vehicles as a common carrier of passengers, intrastate, between Hammond and Gary, Ind., from Hammond over city streets to U. S. Highway 20; thence via U. S. Highway 20 to Gary, Ind., and return, providing no local service between Hammond and Gary, or Gary and Hammond.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
Motor Vehicle Department.  
Indianapolis, Ind., April 1, 1941.

### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1867-A, 2.

In the matter of the joint application of Yankee Coach Lines, Inc., and Gary, Hobart and Valparaiso Transit, Inc., for approval of the sale and transfer of Certificate No. 933-A, 4, from Yankee Coach Lines, Inc., to Gary, Hobart and Valparaiso Transit, Inc.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
Motor Vehicle Department.  
Indianapolis, Ind., April 1, 1941.

### LEGAL NOTICE OF PUBLIC HEARING

Public Service Commission Docket No. 1867-A, 3.

Application of Gary, Hobart and Valparaiso Transit, Inc., Indianapolis, Ind., to operate motor vehicles as a common carrier of passengers, intrastate, between Gary and East Chicago, Ind., over parts of U. S. Highway 20, Indiana 35 and city streets and county roads; between Hobart and Valparaiso, Ind., over parts of Indiana Highways 6, 51, 330 and 30 and city streets.

Notice is hereby given that the Public Service Commission will conduct public hearing in this cause in Rooms of Commission, 401 Statehouse, Indianapolis, Ind., 10 a. m., Wednesday, April 16, 1941.

Public participation is requested.  
PUBLIC SERVICE COMMISSION.  
By Lawrence W. Cannon, Director  
Motor Vehicle Department.  
Indianapolis, Ind., April 1, 1941.

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Excerpt from the resolution adopted by the  
Association of American Railroads, November 13, 1940

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## A. D. L., Committee Set Joint Defense Drive; Monsky Is Re-elected

**Special**  
CHICAGO — The Anti-Defamation League of B'nai B'rith and the American Jewish Committee have agreed upon an immediate joint fund-raising campaign for the defense programs of the two agencies, Henry Monsky, president of B'nai B'rith, announced in his presidential report to the B'nai B'rith convention, which heard him read the text of a joint statement signed by him and Sol Stroock, president of the American Jewish Committee. The campaign will be known as the "Joint Appeal for the American Defense Activities of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith."

Mr. Monsky was re-elected for his second 3-year term by a unanimous vote at the concluding session of the five-day convention.

## Second City A. Z. A. Chapter Installed

Douglas Brown, vice president of the local chapter of B'nai B'rith, officially installed the new officers of the Southside A. Z. A. chapter at a banquet at Sam's Subway. Richard Kramer, boys' director at Kirshbaum Center, spoke on "A. Z. A. and Judaism," and Aaron Zucker, traveling director of B'nai B'rith, District 2, addressed the group on "A. Z. A. Ideals and Responsibilities." He installed the club as an Aleph chapter of A. Z. A. by presenting President Joe Shupinsky with a temporary charter.

Other guests included John Efronson, adviser to the club, and the officers of the Northside A. Z. A. chapter.

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## Famous Cantor Here



CANTOR PINCHIK

The world-famous Cantor Pinchik, who is now on tour through the middle western cities, will appear at 8 p. m. Sunday, April 6, in a concert of Hebrew-Yiddish music at Kirshbaum Center under the auspices of the Workmen's Circle Branches. This is his first appearance in Indianapolis.

Cantor P. Pinchik is one of the best known liturgic singers in the world. Some of the selections he will sing are Mich Tzeit, Schlaf Mein Kind, Haben Yaker Li, Shabbas Nacht, Mogila, Russian Neshomah and in Chedar.

Proceeds of the concert will go to war relief.

## Zionists Here Plan Drive For Mobile Kitchen Unit

Answering the call of the Zionist Organization of America, the Indianapolis Zionist District will seek to raise \$2,000 to provide a mobile kitchen for the civil population of Britain, it was announced this week by Rabbi Elias Charry, president of the district. The local group will conduct its drive as part of the Inter-Faith Committee to Aid Democracies.

Commenting on the drive, Edward I. Kaufmann, president of the Z. O. A. said: "While every Jewish organization will want to have a share in this humane undertaking so vital for maintaining the morale and physical welfare of the valiant British whose battle is our battle as well, Zionists should be particularly active and the Zionist record should be particularly outstanding for reasons which hardly need elaboration."

A literary critic is a person who finds meaning in literature that the author didn't know was there.

Confidence does more to make conversation than wit.

## Garden Clubs Plan Drive for Annual Home Show April 18

Representatives of the Garden Clubs in Indianapolis with a membership of more than 500 women met Tuesday at the Indianapolis Athletic Club to make final plans for their garden exhibits in the Indianapolis Home Show, and to officially open the Garden Club ticket sale for the 1941 show opening at the State Fairgrounds on April 18.

Mrs. Harold J. Hayes, representative of the Brookside Club, is general chairman of the Home Show committee, with Mrs. Joseph Walpole, representing the Municipal Garden Club, as co-chairman.

Ten years ago the Garden Clubs became part of the Home Show in a great city beautiful movement, and since 1941 is also the tenth anniversary of the founding of the Garden Clubs of Indiana, the women this year will celebrate a double anniversary.

Brookside Club, a semi-civic organization formed April 2, 1937, has been instrumental in beautifying Brookside Park and the playgrounds. The club has 50 members, with Mrs. W. A. Edwards as president.

The oldest Garden Club in Indianapolis is the Municipal Garden Club, organized in February, 1928. The club was instrumental in the organization of several other clubs and now has approximately 100 members. Mrs. Roscoe Conplanted a garden at every Home Show since 1932.

## "Topper Returns" At Loew's Friday

Loew's opens its program Friday with two hits which ordinarily fill the top spot on any bill. Comedy, mystery and romance are blended in the new Hay Roach production, "Topper Returns."

The cast is headed by Joan Blondel, Roland Young, Carole Landis, Billie Burke, Dennis O'Keefe, Patsy Kelly and Eddie (Rochester) Anderson. Roland Young and Billie Burke are back as Cosmo Topper and his fluttery spouse, the roles they made famous in the two previous Roach hits, "Topper" and "Topper Takes a Trip." In the current picture Cosmo Topper again manifests his sometimes embarrassing fascination for ghosts, and the lovely, shapely spirit which haunts him this time is Joan Blondel as the unearthly Gail Richards. Carole Landis, curvaceous blonde star, has the romantic feminine lead of Ann Carrington, and opposite her is Dennis O'Keefe, as a flip, Johnny-on-spot taxicab driver.

Jack Benny's famous Rochester appears as Topper's chauffeur.

Robert Montgomery and Ingrid Bergman, fascinating Swedish actress, are co-starred in "Rage in Heaven." Montgomery in his most

## Early Deadline

Because the Passover edition of The Jewish Post will be a forty-eight-page magazine, copy for the issue, which will be published Friday, April 11, must be in the office of The Post by Sunday, April 6.

## "Road to Zanzibar" At Indiana Theater

Laden with sparkling comedy, witty gags and a wealth of brand new song hits, Paramount's new mirth and melody film, "Road to Zanzibar," opens Friday at the Indiana Theater.

Starring Bing Crosby, Bob Hope and Dorothy Lamour, reunited for more merry-making after their hilarious and romantic adventure in the recent "Road to Singapore," the new picture is said to be even a funnier show.

Other members of the cast include Una Merkel, Eric Blore, Luis Alberni and Joan Marsh.

Short subjects include a two-reel

powerfully dramatic role since "Night Must Fall," plays Philip Monrell, a dashing, attractive young man with a queer mental quirk, the inability to believe in himself. He falls madly in love with, and marries, his mother's secretary, Stella Bergman. But he tortures himself with the conviction that she really loves his friend, Ward Andrews.

As his madness grows on him, Philip deliberately throws Stella and Ward together, then plans a diabolically clever crime that will make Ward his victim in one of the most suspenseful, unusual climaxes ever screened.

color cartoon, "Raggedy Ann," and Paramount and Universal news.

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# AL SEGAL *Speaks on* More Lent

I passed a church on the front steps of which sat an old man. He was selling Coughlin's Social Justice. A black headline on the front page of Social Justice took my eye from contemplation on the pathetic little old man. It suggested that the Jews have been trying to rob Christians of Lent. The headline asked:

"Do Jews in U. S. Want Christians To Abandon Lent?"

People were going in and out of the church to and from their Lenten devotions. Oh, I mused joyously, the Christians still have Lent, nevertheless, and are giving themselves fully to its spiritual ideals.

I, as a Jew, could not help but feel that if it were in my power I should provide Mr. Coughlin with more and more Lent instead of taking any part of it away from him. Lent is for penitence and I should give him years and years of Lent in which to lie prostrate at the feet of his gentle Lord for penitence.

Penitence for spreading falsehood, penitence for giving hates to the hearts of men in spite of the words, "A new commandment I give unto you, that ye love one another"; penitence for having employed a holy office for mean ends.

Yes, more Lent for penitence; Lent unto the melancholy hour when, at long last, the soul of Mr. Coughlin will be ready to wing its way to its Lord and Master.

I think it will be all right with Mr. Coughlin in that hour after so much penitence. I know well the forgiving spirit of the gentle Jew who will receive him at the glittering gates, if at the end everything comes out in accordance with the Christian faith. The gentle Jew will stand at the gates to embrace Mr. Coughlin. I know Him from what He said in His Sermon on the Mount.

"O, my dear brother!" the Jew Jesus will exclaim as he embraces Mr. Coughlin and kisses him on the cheek. "My brother who has been made so beautiful by penitence that was so long."

He will bid him to be of good cheer: The sins of men are as mud that may be washed off. And what man who has walked long on the earth is without mud on his feet? The way is so long and whose feet may all his life avoid the mud?

"O, my brother, by repentance thy feet have been cleansed and they have become bright like the feet of the one who walked on the mountain top, bringing good tidings of peace."

Mr. Coughlin, remembering everything of the past, may still stand timorously at the threshold of Paradise. . . . "But the Jews, my Lord, do they forgive me? By my tongue I persecuted them grievously. On many Sundays I hurt them in their hearts. I spread revilement against them. I gave currency to falsehood against them. I set the hearts of fellow-men against them. Do they forgive me? Can they forgive me, O my Lord Jesus?"

He is answered by the immense voice of Israel singing. The sound of Israel's voice fills the dome of heaven; for the congregation of Israel in Paradise is a great multitude of the thousands

who have died the many deaths that have been for Israel in all the times.

The voice of Israel sings from the Psalm:

"Have mercy upon him, O God, according to Thy loving-kindness:

"According to the multitude of Thy tender mercies blot out his transgressions.

"Cast him not away from Thy presence and take not Thy holy Spirit from him.

"The sacrifices of God are a broken spirit:

"A broken and contrite heart, O God, Thou wilt not despise."

"O, my Lord, I hear the voice of the songs of the Jews and they forgive me."

Amid the singing of the Jews Mr. Coughlin enters Paradise.

"Yes," Jesus says, "all of us who have been crucified so often feel as I did when I hung upon my own cross. From the height of a cross a man discerns wisdom. Dost thou remember what I said on that day when I hung upon my own cross. I said, 'Forgive them, for they know not what they do.' I said it in the last hour."

Mr. Coughlin walks with Jesus into the congregation of the saints. Most luminous among them stands the St. Francis who was of Assisi. He is feeding the birds as he liked to do when he was on the earth. They come to his hand, as they always did, and he called them his brethren, as of old.

"O, my brother lark!" he says.

"And my dear brother robin."

At this Mr. Coughlin weeps again: "He calls even the birds his brethren but I knew not brethren of my own flesh on the earth and reviled them."

But Jesus comforts him: "My brother, to what beauty thy spirit has been fashioned by the long, long Lent of penitence."

Yes, far from robbing anybody of Lent I would increase the holy time to the length of all the past years of man's inhumanity to man. But, perhaps, that is too much to require, since the year's of man's inhumanity have been thousands.

Let me suggest rather that for every year of all the many years of cruel injustice in the world there be an extra month of Lent for penitence.

Not merely a penitence that says it is sorry but a penitence that in every hour makes restitution: Gives love for all the hate of the past, gives justice for all the wrongs, gives loving-kindness for all the cruelty, gives truth for all the falsehood. Two thousand continuous months of Lent! When love is given for hate, justice for all the wrongs and loving kindness for all the cruelty and truth for falsehood, then it shall be fulfilled in accordance with the writing: "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. . . . For the yoke of his burden and the staff of his shoulders, the rod of his oppressor Thou hast broken. . . . The zeal of Jehovah of hosts shall perform this."

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## With Jewish Students at INDIANA and PURDUE

### SIGMA DELTA TAU

**BLOOMINGTON**—Shirley Fine, '42, New Albany, is the newly elected president of Upsilon of Sigma Delta Tau for the ensuing year. The newly elected vice president is June Spiegel, '43, Anderson. June is a new initiate and was president of her pledge class. Evelyn Slung, '42, Seymour, was elected recording secretary. Re-elected for a second term as treasurer is Mildred Horowitz, '42, Brooklyn, N. Y. These four officers compose the executive council for the next year.

For the third consecutive semester Sigma Delta Tau topped all sororities in scholarship on the I. U. campus with an average of 1.92 (B equals two points). According to the scholarship listings issued recently by the registrar's office, Sigma Delta Tau was surpassed only by Forest Hall, women's dormitory, to place second on the entire campus, including all organized and unorganized students.

Due to the high ranking, the chapter will be presented again with the Pan-Hellenic scholarship cup for the second year. At present the chapter has the cup as a result of its average for the fall semester of 1939-1940. The cup becomes a permanent award if a sorority receives it three consecutive semesters.

"A Spring Garden" was the theme of the first formal dance of Upsilon of Sigma Delta Tau. The dance was given in honor of the five initiates—Loretta Diness, Fanny Friedland, Ruth Marks, Florence Miller and June Spiegel—and also in celebration of the twenty-fourth anniversary of the founding of

Sigma Delta Tau on March 25.

Preceding the dance Saturday evening, Pi Lambda Phi Fraternity was host to its Sig Delt dates and guests at a formal dinner. Sunday noon some of the Sig Delt and their guests were entertained at dinner by Sigma Alpha Mu Fraternity.

Chaperons for the dance were Rabbi and Mrs. Martin Perley, Mr. and Mrs. Louis Becovitz, Mrs. Isaac Efromson, house mother; Mrs. John D. Wakefield and Mrs. Marjorie Bronson, house mothers of Sigma Kappa and Alpha Chi Omega sororities, respectively.

Betty Savesky, '42, was initiated by Theta Sigma Phi, honor journalistic sorority, last Sunday afternoon, March 30.

### SIGMA ALPHA MU

**BLOOMINGTON**—The S. A. M. social season will be augmented by the junior prom on April 18, the chapter's nineteenth annual spring formal dance on the following night, April 19, and the annual state dance in Indianapolis on May 3, at which time Sigma Zeta, Sigma Eta Chapter at Purdue, the Indianapolis Alumni Club and the many S. A. M. alumni throughout the state will gather in Naptown for the gala affair.

Fra Bob Bronstein of Huntington was initiated into Phi Eta Sigma, freshman scholastic honorary, during the past week. . . . Fra Doovid Barskin appeared in the annual I. U. "Jordan River Revue" in Indianapolis last week-end. His song, "Till the Jordan Runs Up" (Continued on page 8)

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## FORT WAYNE

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Mrs. Harry Wagner has returned from New York City, where she spent the past two weeks.

Mrs. Harry Komisarow of New York, formerly from Fort Wayne, is visiting with Mr. and Mrs. Harry Wagner this week.

Mr. and Mrs. Jack Komito announce the birth of a son, Saturday, March 29, at the St. Joseph Hospital.

Mr. and Mrs. Bud M. W. Fisch and son have moved into their new home on Sherwood Terrace.

Mrs. David Weinberg has been confined to her bed the past seven weeks.

Fort Wayne is very proud to welcome Dr. and Mrs. Ben Chavinson and family. Dr. and Mrs. Chavinson have come from Cleveland, Ohio and have established their residence at 802 Nuttman

avenue. Dr. Chavinson is a pediatrician.

The student body of the Achduth Vesholom Religious School will take part in a miniature Seder, to be conducted by the members of the school.

Mrs. H. L. Salon, chairman; Mrs. Joseph Rosenthal and Mrs. Eugene Kraus took part in an informal panel discussion at the Sisterhood meeting, Tuesday.

The Junior B'nai B'rith Auxiliary held a rummage sale Saturday, the profits being devoted to aid to British children and local charities. The committee in charge included Miss Leah Schwartz, general chairman; Miss Francis Gross and Miss Shirley Rubin.

Bob Saper and Kolman Gross

were selected cast members of the production of Shakespeare's "The Comedy of Errors," to be presented by South Side High School.

### WINS TWO PRIZES

Nathan Kaplan, son of Mr. and Mrs. Joseph Kaplan, 1806 South Meridian street, was the only one to carry off two first places in the scholastic art contest held recently at the William H. Block Company. A major in art, Kaplan is a junior at Emmerich Manual Training High School. He expects to continue with his art work after graduation.

Irv Ruben addressed the Indiana College of Embalmers Monday on "Modernization of the Jewish Funeral Service."

## ARGUS - YAVER

THE UNUSUAL IN MEN'S WEAR

36 North Pennsylvania Street



# STRICTLY CONFIDENTIAL

(Copyright, 1940, by Seven Arts Feature Syndicate)  
By PHINEAS BIRON

## IN THE AIR

We can't vouch for the veracity of this story, but it's being whispered about in various quarters. . . . It concerns Dr. Chaim Weizmann and his work on a most important new chemical invention that would solve the difficult problem of gasoline supply. . . . When Churchill heard of this, it is said, he told Weizmann: "If you succeed, Palestine is yours." . . . Whereupon the Zionist leader is supposed to have retorted: "May I hope that you make the deed less ambiguous than last time?"

## HOT STUFF

Band leader Vincent Lopez, who is making quite a name for himself as an amateur prognosticator—among other things that he prophesied last year were King Carol's loss of his throne and Italy's losses in battle—has given Danton Walker another set of interesting forecasts. . . . He picks May 11 as the date that will mark the beginning of Hitler's end, and insists that the most decisive battles of this war will be fought in or near Palestine, with that region becoming the site of Hitler's Waterloo. . . . Which the Yishuv no doubt will regard as poetic justice. . . . If you really want to read the authorized edition of "Mein Kampf" you can buy it without qualms of conscience. . . . It's true that the royalties are sent to the author's agent—but that agent is in England, and the British government confiscates the royalties as soon as they arrive, and uses them for relief work among the victims of Hitler's bombings. . . . All of which reminds us of Walter Winchell's suggestion for the establishment of a National Garbage Week, with the slogan "Bundles for Hitler."

## ABOUT PEOPLE

The Jewish Jim Jeffries—in other words, Abe Simon, the young man who has the temerity to aspire to Joe Louis' heavyweight crown—has quite a list of girl friends, as you no doubt know if you heard his radio greetings to them after his recent fight with the Brown Bomber. . . . That George Gershwin movie is definitely Gershwin will work on it, and the part of George will probably be played by John Garfield. . . . A new precedent in the judicial annals of New York may soon be established by Judge Polier—if it is correctly reported that Mrs. Polier, who is the daughter of Dr. Stephen S. Wise, is expecting to apply for maternity leave from scion of the South African Schlesingers, the richest Jewish family of that country, who some years ago fled London flight. . . . Actor Warfield has been in retirement for years, and is nearing his 75th birthday—but there's still a possibility that he'll appear in a movie before too long.

## WEEKLY GIGGLE

To Nunnally Johnson is credited the story of the telephone conversation between Hitler and Mussolini. . . . "What's this I hear about the trouble you're having in Albania?" needed

Adolf. . . . "I can't hear you," was Benito's reply. . . . "I said," repeated Hitler, "I've been hearing about some trouble you are having in Africa and Albania." . . . Mussolini, his diplomatic deafness continuing, insisted: "I can't hear a word you're saying." . . . Hitler began to get sore. . . . "I'm told your armies are having a lot of trouble," he started, but Mussolini interrupted him that time. . . . "Can't you get a better connection?" appealed Il Duce, adding: "Where are you phoning from, anyway, London?"

## RULES FOR BICYCLING

Last year 800 bicycle riders were killed and 43,190 injured in traffic accidents throughout the country. The Hoosier Motor Club urges both motorists and bicyclists to use greater care.

Todd Stoops, secretary-manager of the Hoosier Motor Club, says traffic regulations of 1939 set out these rules and regulations for bicycle riders:

1. Riding on Bicycles: The person propelling the bicycle shall ride on a permanent seat and shall not carry another person unless he is provided with a permanent seat.
2. No bicycle shall be used to carry more persons at one time than the number for which it is designed or equipped.
3. Any person riding upon a bicycle, coaster, roller skates, or toy vehicle shall not attach it to any street car or vehicle on the street.
4. Bicycle riders shall not ride more than two abreast except upon paths set aside exclusively for bicycles.
5. No person shall carry any packages which prevent him from keeping both hands on the handle bars.
6. Bicycles shall be equipped with bell or signaling device capable of giving an audible signal for a distance of at least 100 feet. Sirens and whistles are prohibited.
7. Bicycles must be equipped with a white light in front visible for at least 500 feet to the front and a red light or reflector in the rear visible for at least 500 feet.
8. Operators of bicycles must obey traffic rules as using the right lane of travel, obedience of traffic signals, and must use hand signals for guidance of other traffic.

## VACATIONS BEGIN TODAY

The annual public school spring and Easter vacation will begin for teachers and students alike at the regular class dismissal time Friday. Classes will resume Monday, April 14.

The county schools outside have a similar vacation.

Butler University students also will enjoy their spring vacation at the same time.

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Jacob Dolgin of the Jewish Theological College of Chicago was the guest speaker at the last meeting of the Senior Sisters of Beth El. The next meeting is scheduled for April 22. At the Junior Sisterhood, Rabbi Julius Siegel spoke on the subject, "Activities of the Jewish Women's National League of Sisterhoods." A card party is scheduled for April 23, and April 7 is the date for the next meeting.

The Young Men's and Young Women's Forums are presenting a series of four lectures by Prof. Otto Wirth and Prof. Lionel Ruby of the Indiana extension department on alternate Sundays, beginning with March 30. The fourth men's social is to be held April 8 with Judge Jacob M. Braude, Rabbi Irving Melamed, Illinois state chaplain, and Millard Collins, Gary Y. M. C. A. secretary, taking part in the lecture.

Senior Hadassah's spring musicale and tea is scheduled for April 6 in the B'nai B'rith club-rooms.

Twenty Gary B'nai B'riths and their wives attended the B'nai B'rith convention in Chicago Sun-

day. Mrs. Isadore Krieger is in charge of registrations to the Indiana Union of Jewish Youth conclave at Fort Wayne April 5 and 6. Leona Goldberger, daughter of Ben Goldberger, is enrolled in the Cook County School of Nursing. Twins were born to Mr. and Mrs. Sam Bobele last Monday in the Methodist Hospital. They were a boy and a girl, but the girl died the next day.

Mrs. Robert Berg of Gary was the winner of a Zenith radio for submission of a winning question on the "Quiz Kids" program. . . . Lake Lodge No. 831, B'nai B'rith, held a special program for members inducted into government army service at its meeting Tuesday. . . . Teddy Herschler, son of Dr. and Mrs. M. Herschler, is a favorite out in California night clubs with his band. They appear in Chicago soon.

## MUNCIE

MRS. HERBERT PAZOL  
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Phone 4721

The regular monthly meeting of the Beth El League was held on Tuesday evening at the home of Bernard Freund. The regular business meeting was followed by re-

freshments and a good social evening.

Friday night services were held at 8 p. m. in Temple Beth El. The sermon, "The Significance of Purim," was delivered by Rabbi Bernard Lavine. Following the services, an open forum, sponsored by the Beth El League, was led by Rabbi Lavine.

The regular monthly meeting of Beth El Sisterhood was held Wednesday afternoon at 1 o'clock in the Temple recreation room, with Mrs. Stanley Schuster, president, presiding. Plans for the coming state convention were made. Mrs. Bess Kallmeyer, chairman of the convention committee, told the group of the progress made.

The Pazols wish to thank the Jewish community for their good wishes and thoughtfulness on remembering them on the opening of their "New Store."

The regular monthly meeting of the Muncie chapter of B'nai B'rith was held Thursday in the Temple recreation room. Martin D. Schwartz, president, presided. A dinner given by the Sisterhood of Temple Beth El preceded the meeting.

Have you ever noticed how much easier it is to bear another man's burdens than it is to shoulder our own responsibilities?

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## SOCIETY

Page



### BETTY FELSENTAL ENGAGED TO MERRITT DE JONG

**Special**  
EVANSVILLE—Mr. and Mrs. Irving G. Felsenthal, Glencoe, Ill., announced the engagement of their daughter Betty to Merritt De Jong, son of Mr. and Mrs. Max De Jong, Evansville, Sunday at their home.

### BIRTHS

Mr. and Mrs. Edward Sternschuss, 1209 North Illinois, announce the birth of a daughter Eileen Joan Friday, March 28, at the Methodist Hospital.

Mr. and Mrs. Joseph Engelberg, 3758 North Pennsylvania, announce the birth of a son Monday, March 24, at Coleman Hospital.

Mr. and Mrs. Alfred Cahn, 2912 Park avenue, announce the birth of a daughter Thursday, March 27, at St. Vincent's Hospital.

Mr. and Mrs. Albert Weisman, 2604 College, announce the birth of a son Friday, March 28, at St. Vincent's Hospital.

Mr. and Mrs. Samuel Prager of Kokomo announce the birth of a daughter on April 2 at the Methodist Hospital.

Mrs. Herbert Sudransky, outgoing head of the Temple White Cross Guild, entertained her board with an afternoon tea. Her mother, Mrs. Elias Berkowitz of Terre Haute, assisted her.

The Edgar Josephs and the Bernie Lehmanns have returned from Hot Springs.

Miss Gertrude Feibleman and her niece, Mrs. Herbert Sudransky, spent a few days this week with Mr. and Mrs. Sidney Spiegelman of Kansas City, Mo., who have just returned from their honeymoon. Mrs. Spiegelman was formerly Charlotte Sudransky.

Mrs. Lazur Goodman is in Florida for a few days.

Bert Goldberg on the affirmative side debating Oakland High in Dayton, Ohio, and Elliot Goodman on the negative side debating Frankfort, Ky., High won victories for Shortridge High recently.

### SYMPHONIC HOUR

The following program will be presented at the Symphonic Hour at Kirshbaum Center, Tuesday, April 8; Prokofiev's, "Lieutenant Kiji Suite" and "Classical Symphony in D" as played by the Boston Symphony Orchestra, conducted by Serge Koussevitzky, Paganini - Kreisler's composition "Concerto No. 1 in D Major," as played by Fritz Kreisler and the Philadelphia Orchestra, conducted by Eugene Ormandy, and Wagner's "Lohengrin."

### Indianapolis Date Clearance Bureau

Saturday, April 5

Indiana Union of Jewish Youth Conclave—Hotel Anthony, Fort Wayne.

Sunday, April 6

Indiana Union of Jewish Youth Conclave—Hotel Anthony, Fort Wayne.

8:00 p. m.—Cantor Peirre Pinchuk—Kirshbaum Center.

Monday, April 7

1:00 p. m.—Beth-El Sisterhood Board Meeting—Beth-El.

8:00 p. m.—Lecture by Max Nordau—Kirshbaum.

Tuesday, April 8

12:30 p. m.—Beth-El Sisterhood Luncheon—Beth-El Temple.

8:00 p. m.—Junior Hadassah Card and Mah Jong Party—Travertine Room, Hotel Lincoln.

8:15 p. m.—Symphonic Hour—Kirshbaum.

Wednesday, April 9

10:00 p. m.—Federation of Jewish Women's Clubs—Beth-El Temple.

2:00 p. m.—Association for the Joseph and Anna Borinstein Home for the Aged—Kirshbaum.

Monday, April 14

12:30 p. m.—Dessert-Luncheon and Meeting of Temple Sisterhood—Indianapolis Hebrew Congregation Temple.

Sunday, April 20

All-Day Jewish Post B'nai B'rith Bowling Tournament—Parkway Alleys.

Wednesday, April 23

12:30 p. m.—Hadassah Linen Shower—Kirshbaum.

Saturday and Sunday, April 26 and 27

A. Z. A. Sixth Annual K. I. O. Spring Tournament and Dance—Kirshbaum and Claypool Hotel.

Sunday, May 4

L. A. M. Variety Show—Kirshbaum.

Thursday, May 8

2:00 p. m.—Gimeles Chesod Card Party—Block's Auditorium.

### EVANSVILLE

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Rabbi Milton Greenwald was guest speaker at the Highland Parent-Teacher Association meeting this week. . . Mr. and Mrs. E. Shavitz announce the birth of a daughter, Marsha Karen, Thursday at St. Mary's Hospital. Mrs. Shavitz was the former Gertrude Mack.

A public Sedar supper will be held at the Washington Avenue Temple Friday evening, April 11, with Rabbi Greenwald in charge. Services will start at 6 o'clock and the dinner at 6:30. Reservations can be made until April 9 with Mrs. Sam Glaset and Mrs. William Scheer, who are chairmen for the event.

Mr. and Mrs. Bernard Goldsmith are in Chicago, where they attended the funeral of Mr. Goldsmith's father, A. Goldsmith.

Mr. and Mrs. Hyman Levin and son Irving and Jeanette Levin have returned from Chicago, where they attended the wedding of their cousin, Edith Greenberg, to Cecil B. Davis. . . Jerome Salm left Friday evening for Miami Beach, Fla., to join Mrs. Salm and children for a vacation. . . Mrs. Bernard Ravdin is at the Home Lawn Sanitarium in Martinsville, Ind. Dr. B. Ravdin and daughter Marilyn will join her Sunday for a week's visit.

Mrs. Eugene Wells has returned from a business trip to New York. . . Mrs. Morrie Kirschner and daughter Sandra are visiting in Gary. . . Mr. and Mrs. Morris Abraham returned from Bloomington Thursday after visiting their daughter Juliette, who is a student at the university. . . Ike Peres and daughter, Mrs. Eugene Lerner of Memphis, returned home Sunday

### TERRE HAUTE

MRS. MAX L. BERNHEIMER  
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The regular monthly meeting of the Council of Jewish Women, Mrs. Louis Shatsky, president, will be held Monday, April 7, at which time the nominating committee, Mrs. Stanley Dreyfus, chairman, will make its report of officers to be elected for the coming year. Mrs. Melvin Goodman will review "The Great Hatred" by Maurice Samuels.

Mr. and Mrs. Hyman Schultz have returned after a prolonged stay at Miami Beach, Fla.

Temple B'nai Abraham Auxiliary will hold a community Seder Sunday evening, April 13, which will be open to its members and all who may be interested.

Mrs. Harry N. Levin and family will join Mr. Levin this Friday,

after a visit with another daughter, Mrs. Henry Weil.

Mr. and Mrs. Hubert De Jong have returned after being in Chicago for a short visit. . . Miss Helen Schultz, who has been visiting in Los Angeles, entertained at luncheon at the Gourmet Friday for Mrs. Gus Isaacs, Mrs. Ruth Merritt, Miss Julia Isaacs and Mrs. Morton Mannheimer, all formerly of Evansville. . . Mrs. Irvin Weil returned from Cincinnati, where she spent a few days. . . Mrs. Lillian Greenberg and daughter Maxine with Mrs. Buddy Cohn returned from a few days' visit in Chicago. . . Mr. and Mrs. Bernard Rose, New York City, are visiting the latter's sisters, Mrs. Sol Reese and Mrs. Nellie Siegel. . . Miss Marjorie Rosenbaum will return home April 11 from the University of Michigan for a spring vacation visit with her parents, Mr. and Mrs. Herman Rosenbaum.

### BAR MITZVAH

Mr. and Mrs. Maurice Perk announce the bar mitzvah of their son, Richard Lee, at 9 a. m. Saturday, April 5, at Beth El Temple. No invitations have been issued. Friends and relatives are invited to attend.

Dr. B. J. Fisher has left for Carlisle, Penn., where he will start to serve a year in the United States Dental Corps.

The Board of the Beth El Sisterhood will meet at 10 a. m. Monday, April 7, at Beth El.

Mr. and Mrs. J. Friedman, 2119 Prospect, Mrs. Adela Glick and Sidney Glick will leave this Monday for a six weeks' vacation in Miami Beach, Fla. A farewell dinner will be given for them Sunday by Mr. and Mrs. Sam Friedman and Mr. and Mrs. Leo Friedman.

Word was received by Mrs. Jacob Cassell of the death March 26 in Florida of her brother-in-law, Henry Solomon, of Louisville. He is survived by three children. Burial was in Chicago, his former home.

Mrs. Aileen Traugott has returned from a several months' stay in Los Angeles, Cal., with her daughter and family.

The marriage of Miss Edna Klezmer, daughter of Mr. and Mrs. Samuel Klezmer, 2042 Singleton, and Alvin Johnson of Chicago will take place at 1 o'clock Sunday, April 6, at the Columbia Club. Rabbi Morris Feuerlicht will officiate.

making Indianapolis their future home. Mrs. Levin has been an ardent worker in all Jewish as well as civic and communal activities and the good wishes of her many friends here go with her to her new home. Mrs. Elias Berkowitz has just returned from a visit with her children, Mr. and Mrs. Irvin Rosenak of Hammond. The many friends of Edward Graff will be glad to learn of his gradual convalescence at the home of his parents, Mr. and Mrs. Joseph Graff. Friends of Elias H. Goodman will regret to learn of his serious illness in the Union Hospital.

Miss Emma Messing will be guest speaker April 9 for the Cincinnati Council of Jewish Women.

Mr. and Mrs. J. A. Goodman, Kessler boulevard, are in Hot Springs, Ark. Mrs. Goodman recently returned from a six weeks' speaking trip through the Northwest and West for Hadassah.

Miss Jacqueline Wolf, daughter of Mr. and Mrs. J. Wolf of North Pennsylvania street, has returned from a several weeks' stay in New York.

Senator and Mrs. Jacob Weiss and children Dick and Barbara Ann are vacationing in Baton Rouge, La., with Senator Weiss's brother, Al Weiss and family. From there they will tour Louisiana.

Mr. and Mrs. S. A. Silberman are in Miami Beach, Fla.

Mr. and Mrs. William Fisher, 2928 Broadway, and family entertained with a buffet Thursday evening in honor of their son, Dr. B. J. Fisher, who left for the Army Dental Corps this week.

Word was received of the death of Ed Levy, brother of Mrs. Saul Munter.

### Youngsters On Program For Beth El Luncheon

The annual oldster-youngster luncheon of the Beth El Temple Sisterhood, to be held at 12:30 p. m. Tuesday, April 8 at Beth El, will feature a program conducted entirely by the children. Miss Rita Klapper will lead the pledge of allegiance to the United States flag; Hershel Stroyman will play a clarinet solo, accompanied by Miss Nina Gallin at the piano, and Miss Carol Mae Goldberg will give a reading entitled "At The Cafeteria."

A children's movie will be shown and the children will be presented with gifts. Mrs. Leo Shane, Mrs. Sidney Shane and Mrs. Harry Escor are in charge of arrangements. Mrs. Louis Rappaport will preside at the business session and Mrs. Max Farb will present the program. The price of the luncheon is 35c.

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## Around The State

### WEISMAN IN THE LIMELIGHT

Norman Weisman, Kirshbaum athletic director, will be the toastmaster at the banquet to be held at the Hotel Gary in Gary, Ind., this Sunday in conjunction with the Mid-West A. Z. A. convention there this Saturday and Sunday. Norm will introduce the principal speakers at the banquet, who will include Marshall Goldberg, all-American fullback from the University of Pittsburgh who is now playing professional football with the Chicago Cardinals, and Tony Zale, national middleweight boxing champion. Incidentally, Norman is conducting a special, special gym class at Kirshbaum these days. In the class are Harold Marshall, Jerry Adams, Art Borinstein, Lou Goldman, Harold Cohen and Perry Frank. These are boys with low draft numbers whom Norman is hardening up for the rigors of camp life.

### SHORTRIDGE HONOR ROLL

Four Jewish students were placed on the high honor roll at Shortridge this period. They are Sarah Jaffe, Ruth Levine, Lillian Steinkeler and Louis Wolf. Jewish students who were placed on the regular honor roll are Edward Behrman, Shirley Cohen, Suzanna Cohen, Jacqueline Frank, Ruth Elkin, Ellen Jacobson, Ann Kahn, Richard Kiser, Allen Kwitney, Phyllis Levy, Carolyn Levine, Sidney Maurer, Bernie Nathanson, Joseph Siegel, Sylvia Sector, William Segar, Sonia Talesnick and Carolyn Unger.

### NOTES ON PEOPLE

All his friends are saying Jules Medias is engaged. The story is that Jules flew up to Indianapolis for two days this week to select the ring for his betrothed and then flew back to Miami Beach to place the token on her finger. But as for us, we'll wait until Jules sends in the announcement before we say anything. She's from Chicago though, in case anyone asks you. . . . That stag for Ed Cohn was said to be one of the finest in a long time. . . . Notice by the newspapers where Herman Burnstein, brother of "Papa" Joe, is joining Ed at Camp Shelby.

### PRESIDENT BORINSTEIN

The story is, but then you can't believe all these stories about children, that the teacher asked Louis J. Borinstein's nephew who the President was, and the Borinstein scion said, "Louis J. Borinstein." Samuel Mueller passed on the story, but as for us, we don't even know if Mr. Borinstein has a nephew of school age. But come to think of it, Mr. Borinstein is president of quite a few organizations anyway.

### SYMPHONIC HOUR

Tevie Jacobs has done a splendid job with the Symphony Hour at Kirshbaum Center every Tuesday evening. A difficult group to promote, Tevie finally has worked up to a large attendance weekly, and a library of symphonic music that is as comprehensive as any in the city. Watch out, Sevitsky!

### Sarah Elizabeth Marks Plans Recital Sunday

Sarah Elizabeth Marks, pianist, will play a recital in the Indiana World War Memorial auditorium at 8 p. m. Sunday, April 6. The recital is open to the public.

Miss Marks made her early preparation under the direction of Mrs. Bessie Burnett Flanner, later studying with Bomar Cramer at the Arthur Jordan Conservatory of Music and the Bomar Cramer studios. For the past five years, she has played at intervals in Chicago and its environs, and has won several of the most coveted scholarships awarded by the Chicago Musical College. Last season, she was awarded the Ditson prize which covered a full year's college tuition, including lessons with Rudolph Ganz.

Her program will include the Handel-Brahms Variations and Fugue, one of the major works for piano, items by Bartok, Szymanowski and Scarlatti. Miss Marks is the daughter of Mrs. Isaac Marks, 4339 North Illinois street.

### Lodge Auxiliary To Hear Review

The Woman's Auxiliary of B'nai Brith will present Miss Milligene Rippetoe as guest entertainer at their regular monthly meeting at

### Menorah Players Give Play Under Lodge Aegis

**SOUTH BEND**—"Her Master's Voice," a comedy originally written by Clare Kummer for Roland Young, will be presented by the Menorah Players under the auspices of B'nai B'rith Mamre Lodge at 8:15 p. m., Sunday, April 6 at the Central High School auditorium.

Harold Stein will enact the role written for Mr. Young. Other principals include Tessye Dounn, Toby Moss, Evelyn Halasz, Dorothy Hartstein, Dr. M. Lemon-tree and Dr. I. Sandock.

This presentation will mark the second year of existence of the Menorah Players, the only self-sustaining Jewish theatrical group in the state to maintain their own little theater.

### 2 From Ft. Wayne Called To Service

**FORT WAYNE**—Dr. Maurice Rothberg, eye, ear, nose and throat specialist, and Dr. Lawrence J. Scheff, a dentist, have been ordered to a year's active duty with the army and left Thursday for Fort Harrison.

8 p. m. Monday evening, April 7. Miss Rippetoe will review "Random Harvest," by James Hillon.

### Synagogue Notes

#### U. H. C.

Services will be conducted by the Young Peoples League tonight at 8. Participating are Irving Marcus, Leah Gutterman, Lillyan Gross, and Manual Nisenbaum. Jean Joffe will be guest speaker. Her topic will be "Passover and Youth Today." The community is invited to attend. A social hour will follow.

#### I. H. C.

"Judaism and the American Way of Life" is the title of the sermon to be delivered by Rabbi M. M. Feuerlicht at 8 o'clock tonight. Hosts for the social hour following the services will be Mrs. Lena Cohen, Mr. and Mrs. Joseph Jackson and Mr. and Mrs. Liebert L. Mossler.

The children of the Religious School will present a Passover program at 11 a. m. this Sunday.

Reservations for the Congregational Seder to be held at the Broadmoor Country Club at 6:30 p. m. Saturday, April 12, may be made with Mrs. Louis Trinz, BR. 1942. The price is \$1.25 for adults and 65 cents for children under 10.

An "Information, Please" quiz will highlight the annual joint meeting of the Temple Brotherhood and the Beth El Men's Club at the Temple Wednesday, April 23.

Rabbi Goldblatt will speak on "Our Children" at the concluding dessert luncheon discussion at 12:30 p. m. Monday, April 14, preceding the regular Sisterhood meeting at 2 p. m.

### Short Illness Fatal For Dr. J. L. Fichman

Dr. J. Louis Fichman, 35, 3318 Carrollton avenue, died Saturday, March 29 in the Methodist Hospital following an illness of two months. He was a member of Beth El Temple, B'nai B'rith, Indiana Medical Society, Trudeau Club and Phi Delta Epsilon fraternity.

Survivors include his wife, Mrs. Sara Fichman; his parents, Mr. and Mrs. Meier Fichman of Fort Wayne; three brothers, Dr. Philip Fichman of Indianapolis, Dr. A. J. Fichman and Sam Fichman, and a sister, Miss Jeannette Fichman, all of Fort Wayne.

Funeral services were held Sunday, March 30 in the Aaron-Ruben Funeral Home with burial in Beth El Cemetery. Rabbi Elias Charry, Cantor Myro Glass and Cantor Abraham Portnov officiated.

### Herman Cohen, 81, Taken By Death

Herman Cohen, 81, died Thursday, March 27 in his home, 2014 North Illinois, after an illness of one year. Mr. Cohen, founder and president of the H. and A. L. Cohen Hosiery Co. of Indianapolis and Cleveland, Ohio, was a member of the Shara Tefilla Congregation, one of the founders of the Beth El Temple and a member of the Central Avenue Temple.

Survivors include his wife, Mrs. Hannah Cohen; two grandchildren and three great grandchildren. Funeral services were held Friday, March 28 in the Aaron-Ruben Funeral Home, with burial in the Beth El Cemetery. Rabbi Elias Charry and Cantor Myro Glass officiated.

The Service you want is listed alphabetically in THE HANDY SERVICE GUIDE!

## Our Film Folk of HOLLYWOOD

By HELEN ZIGMOND

HOLLYWOOD—Sam Goldwyn, head of the Greek Relief Committee in Hollywood, was urging his co-workers to greater effort in gathering the donations. Harry Rapf replied that he was doing his best, but that many people believed Greece would make peace with Italy. Whereupon Premier Goldwyn declared: "I give you my personal assurance they won't!"

**Teuton-Nicks:** A real German "Messerschmidt" shot down in England will be used in "A Yank in the R. A. F." . . . "Doochie" forbade the showing of the "Mad Emperor" because he doesn't think it "necessary to show the

people how to kill a tyrant." They might catch on. . . . Columnist Irving Hoffman calls attention to "how much Goebbels and Goering look like Laurel and Hardy on a recent Life cover." Uh, huh—but not so funny. He also states that Frenchmen in occupied Paris call the Germans "Parisites." . . . In parts of Norway, Nazi-controlled policemen keep watch on audiences. Any demonstration, whether in applause, laughter, stomping, whistling or just coughing, is punishable with jail.

A writer chap we know—fed up (Continued on page 8)

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## The Jewish Post

A Journal for Indiana Jewry

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Printed by the Mail Printing Co., 814 East Market Street, Indianapolis, Ind.

G. M. COHEN—Publisher

Changes of address should be sent direct to the Circulation Department. Unless received two weeks in advance, The Jewish Post cannot assume responsibility for issues missed. Please include old address.

Telephone Lincoln 3403-3404.

FRIDAY, APRIL 4, 1941

### HEBREW CALENDAR

Pesach ..... April 12  
Shevuoth ..... June 1  
Tisha B'ab ..... Aug. 2  
Rosh Hashanah ..... Sept. 22  
Yom Kippur ..... Oct. 1

Holidays begin at sundown the day before the date designated.

The editor's chair,

Here's where Harry Joseph and The Jewish Post get national publicity in about 100 Anglo-Jewish papers. I have a short note from Alfred Segal, of "Plain Talk" fame, saying that "for the week after next I am writing a piece based on your controversy over Jewish publicity."

\*\*\*

I suppose by now you know that Chaim Weizmann, president of the World Zionist Organization, who is in the United States on a two-month visit, will open the 1941 Indianapolis Jewish Welfare Fund drive Sunday, April 27. He will speak at a dinner meeting for the big gifts group at noon, and then address a mass meeting that night probably in Kirshbaum Center.

\*\*\*

The bowling tournament is coming along fine. Almost every lodge in Indiana will be represented, and the enthusiasm already shown, what with the lodges challenging one another, and elimination tournaments being held in the individual lodges, makes it look as if The Jewish Post really made a "strike" itself in arranging the affair. Lewis Sutin who really should be on that list we're printing next week (that part of the edition has already gone to press) if only he were a few years older, writes this about his decrepit lodge team: "We have a bowling team which is one of the best in the country and they are biting at the leash to attend your tournament." If the Terre Haute team is biting on a leash, does that mean they are dogs, or could Attorney Sutin be using a figure of speech?

### 18 NAMED TO BODY

Eighteen members of the Indianapolis Hebrew Congregation have been named to the national advisory committee of the Union of American Hebrew Congregations to plan the 37th biennial council of the Union of American Hebrew Congregations in Detroit April 26 to May 1. They are William L. Schloss, Louis J. Borinstein, Mrs. Harold I. Platt, Jack Kammins, Floyd R. Beitman, Saul L. Munter, Gustave A. Efroymsen, Mrs. Isaac Born, Dr. Harry A. Jacobs, Dr. Edgar F. Kiser, Leonard A. Strauss, Dr. Philip Fichman, Mrs. David Lurvey, Mrs. Victor Goldberg, Mrs. Morris M. Feuerlicht, Mrs. S. C. Bodner and David Lurvey.

## Editorial Page

### Recognition Should Be Tendered

IT PROBABLY would not be taking in too much territory to say that Kirshbaum Center this year is experiencing the finest twelve-month period in its history. Activity at the Center has reached such a high point that oftentimes rooms for meetings are at a premium, and Kirshbaum-planned programs have drawn attendances which have surprised the most enthusiastic.

The Indianapolis Open Forum, completed for this season with the appearance of Erika Mann, boasted a robust attendance throughout; the athletic department with Norman Weisman at the helm topped off a record year with the Maccabiad, and the club and group work, handled by Richard Kramer, brought the Center's possibilities as a

meeting ground for all Jewish youth even more into the forefront.

Kirshbaum's operation appears to the community as a smooth performance which practically never breaks into the public consciousness. But behind this are Allen Bloom, directing all the work; Dorothy Forman, efficient assistant; Mr. Weisman and Mr. Kramer.

In arranging the Center's annual meeting, which is now in the hands of a committee, thought should be given to devoting part of it to honoring the staff. After all, this year witnessed the fifteenth anniversary of Mr. Bloom's connection with the institution, and, culminating as it is, one of the most successful in its history, these items should not be overlooked.

### S. D. T. Leads In Scholarship

THE splendid scholarship performance of Sigma Delta Tau, Jewish sorority at Indiana University, in winning for the second straight semester first place among all the sororities should not go unnoticed. Although Jewish women have never been what might be said actually neglected when it came to education, it is nevertheless true that the emphasis in Jewish history always has been

or the education of the male. The male of the specie as evidenced in Sigma Alpha Mu and Pi Lambda Phi fraternities placed fourth and seventh positions respectively among the fraternities, a drop from their high of last semester, of first and second place, which was good too. But as the men will say, What do the girls have to do but study all the time anyway?

### B'nai B'rith-Zionist Coalition?

POLITICALLY minded American Jews could easily read into the appearance of Chaim Weizmann before the B'nai B'rith convention in Chicago recently and the announcement of the founding of a second B'nai B'rith colony in Palestine with a grant of \$100,000, the possibility of a B'nai B'rith-Zionist coalition which would really wield immense powers in affairs of United States Jewry. Such a combination, to let fancy roam for

a few seconds, would definitely control American Jewish life and make positive Judaism the dominant tendency. But for this editorial, suffice to say that the Weizmann appearance—new B'nai B'rith colony, even without the inference mentioned above, does indicate a definite trend in U. S. Jewry toward complete realization of Palestine as a haven and the practical acceptance by U. S. Jews of Palestine as a Jewish national state.

### Current Comment

Statements by Lord Halifax and Dr. Chaim Weizmann on Fulfillment of Balfour Declaration—Lord Halifax: That pledge has been fulfilled—I would maintain it has been in the process of being fulfilled completely. And if those who sometimes criticize its non-fulfillment had the experience that those who have had to try and secure the greatest measure of justice in its fulfillment between all those concerned, I think we should have had a good deal less talk about its non-fulfillment. Dr. Weizmann: I respectfully differ with Lord Halifax. The growth of the Jewish national home in Palestine is at the present time being officially impeded.

\*\*\*

Exception To Newspaper Publicity Taken by The American Jewish Outlook, of Pittsburgh.—

The article in the Pittsburgh Press not only refers to Silberberg, Kronzek, and Pariser as rabbis, but confers "Semicha" on all the others as well with the title of rabbi! And oh, yes, it calls the shoachim "suchtim."

If these men are worthy shoachim, they ought to realize that in sanctioning the above publicity, they are guilty of "Chillul HaShem" in having held up the Jewish people to ridicule and misunderstanding—not only to the non-Jews of the community but to the Jews as well. We wonder what oversight prevented them from posing for the papers with a dying chicken!

The statement regarding the 10,000 chickens consumed by Pittsburgh Jewry can lead to some vicious conclusions because chickens are considered luxuries and therefore the Jews must be rich—perhaps that is why Mr. Hoover was not able to find the chickens to put in each pot! The truth of the matter is this: Jews, rich and poor alike, celebrate the Sabbath with something special—frequently depriving themselves of delicacies during the week. That delicacy for many of them happens to be chicken. It becomes the entree, the basis for the soup, as well as the

meat of the meal which is not necessarily luxurious living.

But most gruesome of all is the picture which the article presents of a man, allegedly a holy man, killing one of God's creatures and then blessing the Lord for commanding him thus to kill.

How unfair such a bare statement is to the Jewish people whose laws teach them that they must be kind to animals—to a people whose commandments require that they feed their domestic animals before they themselves eat breakfast—a people one of whose number founded the Society for the Prevention of Cruelty to Animals—to a people for whom hunting is forbidden as a sport! The shochet does not bless the Lord until he has slaughtered the animal in a perfect manner which we believe to be painless. The blessing is an emphasis on mercy, not slaughter.

\*\*\*

Refusal to Permit Jewish Army Attacked by The New Palestine, Organ of the Z. O. A.—In view of the menace of German penetration into the Balkans to British interests in the Near East, it is difficult to understand why the British government has not consented to the demand of the Jewish Agency that it be permitted to put a Jewish military force in the field. Some 8,000 Palestinian Jews, to be sure, have been enlisted in the service and have won commendation for their share in British victories. Nevertheless, the Palestine government still holds the yishuv in leash, and actually does not permit it to make its maximum contribution to the British war effort. Obviously, considerations other than military lie back of this policy. No government spokesman tells us what these considerations are, and the rigid censorship which is clamped on Palestine, a censorship such as Englishmen would not for a moment tolerate in England itself, prevents any public discussion of the situation in Palestine. We in America are, therefore, under the necessity of drawing our own inferences.

### S.D.T. Tops Sororities; 2 Frats In 4th and 7th

Special

BLOOMINGTON—Sigma Alpha Mu and Pi Lambda Phi placed fourth and seventh, respectively, among all fraternities on Indiana's campus for the first semester of 1940-41, according to scholarship ratings issued early this week by the registrar's office. Sigma Delta Tau led sororities in the scholarship race.

Both of the Jewish fraternities fell from their high standings of the 1940 spring semester, the S. A. M.'s from first to fourth, and the Pilams from second to seventh. The sorority, however, maintained its top position. The S. A. M.'s were separated from the winners, Beta Theta Pi, by only .1309 of a point. The winning average, 1.6977 was a point lower than the winning average set by the Sammies in 1940.

For the entire year of Jan., 1940 to Jan. 1941, Sigma Alpha Mu is in top place, and is in an excellent position to win the campus scholarship cup which is awarded on a yearly basis.

### DIES ON VISIT HERE

Harry Savin, 67, of Cincinnati, Ohio, died Thursday, March 27, in the home of his daughter, Mrs. Bertha Goldsmith, 3345 Park avenue, where he was visiting. Funeral services and burial were held in Cincinnati.

### WITH JEWISH STUDENTS

(Continued from Page 4)

"stream," was the hit song of the show.

Guests over the week-end included Fra Roy Brill of Louisville, now a member of the advertising staff of the Louisville Courier-Journal, and Fra Nate Regen of Indianapolis.

### OUR FILM FOLK

(Continued from Page 7)

with all the name-changing out here—says he's going to change his too—from Henry Epstein to Chaim Epstein!

Speaking of names, Archie Mayo has one brother named Leonard Jones—and another labeled Jack Spiegel. So which is Archie?

\*\*\*

The butt of numerous gags since taking a directorial seat in filmland, Curt Bernhardt passed his final initiation test when a lighted newspaper placed under his chair caused him to rise unexpectedly to an altitude of three feet. He is now "one of the boys," and don't get him wrong, he loves Hollywood.

\*\*\*

Cinemimins: Al Jolson, making his radio debut, had to break a lifetime habit—cracking his knuckles when nervous. . . . Four German actors in a current anti-Nazi film are pooling their salaries for the British and Greek war relief. . . . Nazimova, with four movie offers ahead, has ordered her furniture shipped from the East and is building a home here. . . . Jack Benny will be costumed at a 6-year-old when he guest-stars on the Quiz Kids' program April 16. . . . The Marxes will break as a team in the near future, leaving Groucho to face the kliegs alone. Slap-Happy Maxie is going to college—has a role in "Harvard, Here I Come." . . . That Oscar for "Rebecca" was David O. Selznick's forty-sixth prize!



# THE JEWISH POST



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April 11, 1941

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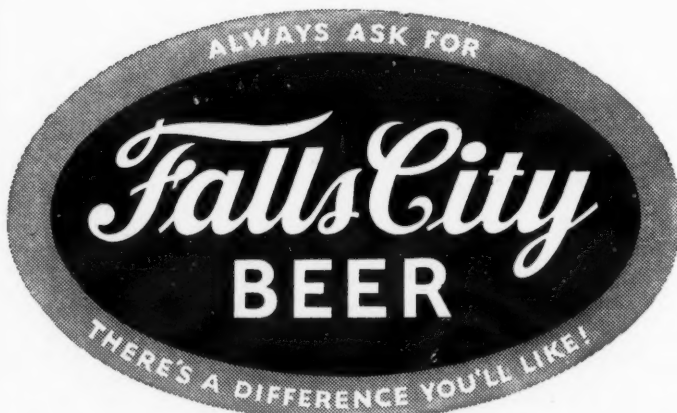
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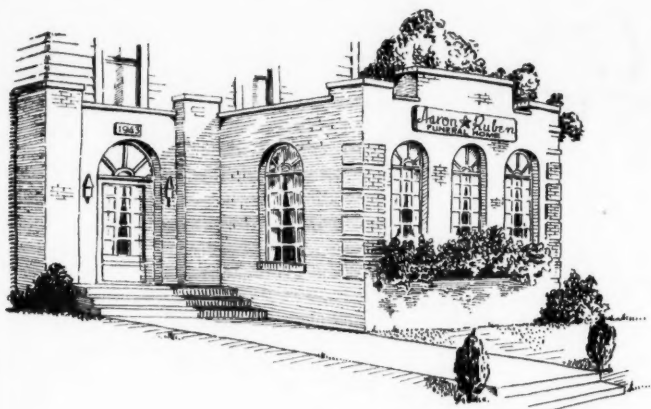


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## 8 Lodges Expected To Enter Teams In Bowling Tourney

With representatives from eight B'nai B'rith lodges in Indiana almost certain to enter, the first annual Jewish Post bowling tournament for B'nai B'rith lodges will be held Sunday, April 20, at the Parkway Recreation Alleys in Indianapolis.

Lodges which plan to send teams include Terre Haute, South Bend, Hammond, Muncie, Anderson, Evansville and Marion. Inquiries have been received from other lodges too, who have not as yet indicated whether they plan to enter teams.

Cash prizes will be awarded for first, second, third and fourth high man, and the same for high team. The tournament will be sanctioned by the American Bowling Congress and will be a handicap affair. Valuable merchandise awards also have been secured and will be awarded for feats of bowling skill.

## Lodge Here Opens Member Drive; Workers Named

Headed by Vice President Douglas Brown, the annual spring membership drive of the B'nai B'rith got under way this week with sixteen teams seeking to enroll a large class which will be initiated at the annual past presidents' night affair Sunday, April 20.

The membership committee heading teams in the drive includes Max Farb, lodge president; Max Klezmer, Josh Fineberg, Joe Jackson Jr., Harry Harris, Monroe Leiser, Harold Cohen, Jack Kammins, Richard Efroymsen, Sam Mantel, Saul Munter, Isidore Feibleman, Eph Levin, Bud Mossler, Julius Salmon and Jack Rogan.

## SEDER SET FOR I. H. C.

The Indianapolis Hebrew Congregation will hold its annual Seder at 6:30 p. m. Saturday, April 12, at the Broadmoor Country Club, sponsored by the Temple Sisterhood, Temple Brotherhood, the Temple Young People's League and the congregation. Rabbi Morris M. Feuerlicht and Rabbi Maurice Goldblatt will officiate. Price per plate, \$1.25, and children under 10 years, 75 cents. Reservations can be made with Mrs. Louis Trinz, BR. 1942.

THE JEWISH POST  
A Journal for Indiana Jewry  
Published every Friday by The Jewish Post, Editorial and circulation office, 508-10 Meridian Life Building, Indianapolis, Ind. For advertising rates, apply at the office. Entered as second class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.  
Printed by the Mail Printing Co., 314 East Market Street, Indianapolis, Ind. G. M. Cohen, publisher.

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**Youth Division Plans Rally Opening Drive, Names Team Captains**

Marking the opening of the youth division campaign of the Jewish Welfare Fund, a huge entertainment rally will be held at 8 p. m. Sunday, April 20, at Kirshbaum Center. Every Jewish youth of teen age and early twenties is invited to attend the celebration, the executive committee of the youth division announced.

The program will consist of skits, musical numbers and a "Truth and Consequences act," featuring participants from the audience. The affair is open to all Jewish youth and will be followed by refreshments and dancing to the music of a well-known local orchestra.

With plans for campaign solicitation nearing completion, team co-captains were announced this week as Barbara Sternberger and Mary Furscott, Marjorie Goldberg and Billy Borman, Janet Cooler and Irvin Talesnick, Anita Cohen and Betty Lapinska, Jean Joffe and Irvin Rose, Sid Tuchman and Judy Jackson, Dick Kiser and Leah Schneider, Paul Nisenbaum and Connie Glazer, Eddie Goodman and Gwen Rosenack, Milton Strauss and Molly Bernice Cohen, Gilly Cohen and Laurence Segal and Art Jacobs and Evelyn Lob.

**Falk Sealskins Cop Bowling Title**

In one of the most thrilling finishes in league history, the Falk Sealskins nosed out the Kosof Keglers for the Indianapolis Lodge League championship by defeating the A. Z. A. Comers two of three games Sunday while the Keglers bowed in two of three games to the Netzorg Capitals.

In trouncing the Keglers, the Capitals bowled the highest three-game total of the season.

Final league standings are:

	W.	L.
Falk Sealskins .....	46	32
Kosof Keglers .....	45	33
Netzorg Capitals .....	40	38
Kroot Courtiers .....	37	41
Shane Specials .....	34	44
A. Z. A. Comers .....	33	45

Jack Falk, chairman of the league, captained the winning team, which included Saul Kobay, Morris Goldberg, Max Farb and Arthur Efrogmson. The second place Keglers were led by Max Kosof and included Bob Congress, Mort Asher, Sidney Herwitz and Dave Yaver.

The sweepstakes originally scheduled for this Sunday have been called off because of Pesach. The league plans to enter at least four teams in The Jewish Post tournament for Indiana lodges Sunday, April 20.

**PEPSI-COLA is Kosher for Passover**



Rabbi S. A. Katz of our city received a letter from Rabbi J. M. Charlop, a member of the Union of Orthodox Rabbis, sanctioning Pepsi-Cola for Passover. Rabbi Katz personally inspected Pepsi-Cola syrup which was received special for Passover with the Kosher Passover label.

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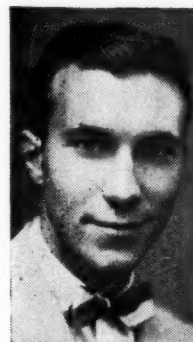
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*Passover Greetings*

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The Editor's Chair:

Not having any particular subject for this week's "chair," do you mind if I ramble for a while in the hopes that I'll finally "hit" on a good topic?

Mostly the people we like are the people who like us. Although the saying is that we can't choose our relatives, but we do pick our friends, I daresay that most people don't pick their friends; these friends are just sort of acquired as much by propinquity as by anything else.

There are certain Jewish leaders throughout Indiana that I admire and actually like, although in not every case are they people who like me. It wouldn't be of any particular interest for the editor of The Jewish Post to name say, the ten Jewish leaders whom he liked best, but I might create a rumpus by picking the ten leading men in the Jewish community of Indiana. Notice I didn't say the ten Jews who have made the most impression upon the State of Indiana, but the ten who as Jews rank highest for their work in the Jewish community.

I may also pick ten for Indianapolis alone, and I suppose that although my contacts and relationships with Jewish leaders throughout Indiana have been rather extensive in the past few years, I'll be choosing with more background and information when I make up my list for the capital city.

No, I'm not going to set down here and now my selections, because I would rather keep The Jewish Post together, at least until after Passover. But if you readers will venture to send me your lists, I'll print them, and then when it's all over, I'll give you my selections. If enough interest is elicited, we may even make this sort of All-Indiana ten into an annual selection by Jewish Post readers.

I'm not a coward altogether, though, and as a starter I'll name a few both in Indianapolis and outside of Indianapolis, and see whether a volcano erupts under the Meridian Life Building this Friday.

Here goes: We'll all agree on Louis J. Borinstein for both selections. Then on the state list I'd include Samuel J. Mantel and G. Irving Latz, the latter of Fort Wayne. Getting back to Indianapolis, I'd name Daniel Frisch and Isidore Feibleman. I can think of many others, but what I was trying to do at the start was name a few that no one could possibly omit.

If you have courage, you'll send in your list. If you're smart, you

won't send in any list at all. But in any event, if you want to see some fun, send your selections on, and if you desire we'll withhold your name from publication, although unless your choices are signed they won't be considered.

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Vol. 9  
No. 44

# THE JEWISH POST

April 11  
1941

Published every Friday by The Jewish Post. Editorial and circulation office, 508-10 Meridian Life Building, Indianapolis, Ind. For advertising rates, apply at the office. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.  
Printed by the Mail Printing Co., 314 East Market Street, Indianapolis, Ind.

G. M. COHEN—Publisher

56

## Words of Wisdom For All

The Jewish Post marvels at the remarkable variety of messages our rabbis seem to be able to derive from the significance of the Passover season. Passover, with its theme of freedom and liberation, seems to afford an inexhaustible well of philosophical analogies and examples. A good instance of this versatility of the festival for homiletical use is found in the Passover messages in this issue.

To Rabbi Elias Charry of Indianapolis the Passover story is reenacted time and again throughout history as a "pattern, clear and simple." "Man is enslaved," Rabbi Charry writes, "man becomes aware of the moral law that sets his mind and soul free; man puts that law into practice and thereby conquers and inhabits the land of his heart's desire."

Rabbi Frederic A. Doppelt of Fort Wayne points out that "the Bible was not satisfied simply with the historical background of Passover, but gave it basis also in physical nature," and then goes on to give a very modern and hopeful message for the bewildered and enslaved portions of the world today.

Rabbi Aaron E. Miller of Indianapolis make the point on page 17 that "the exhortations to recall the day of our forefathers' emancipation" makes us bear in mind "the promise of heaven" that the "group might live the life of a united free people."

"No nation that erects national pyramids," says Rabbi Irving A. Weingart of Fort Wayne on page 21, "on the backs of others can long endure." "For eventually," he continues, "the bent, stooped, aching and all but crushed backs will stir and lift themselves and in so doing will cause that which has been created by force and enslavement to totter." With this message as an introduction, Rabbi Weingart delivers a stirring plea for the "functioning" of democracy and all that the word means in our everyday life.

Rabbi Joseph A. Gorfinkel of Evansville creates his message out of the Elijah legend. After labeling the cup of Elijah as speaking to us "not of the freedom of the past, but of the freedom of the future—the freedom that is to come," Rabbi Gorfinkel urges American Jewry "to rise above the clouds of present-day despairs and with undying faith meet greater suffering with greater responsibility, determination and self-sacrifice."

Lord Moyne, present colonial secretary of Great Britain, speaking of the Nazi outrages, told a Polish Jewish Refugee Fund meeting in January that "while dirt is smashed to powder on the anvil, clean metal is only strengthened by hammering, and Hitler could not have chosen less suitable material for his cruel and crazy experiment in Nordification." So it is with Passover and its message. The holiday, to carry out the analogy, is pure metal, and no matter in which form or shape it is finally hammered by the logician its message is still truth and as such provides words of wisdom for all.

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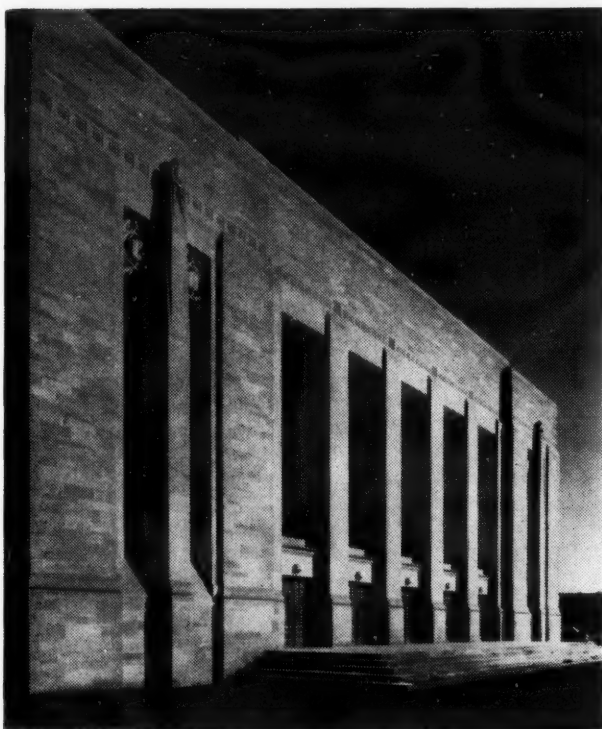
CLERK  
SUPREME COURT

## Passover Greetings

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ASSESSOR OF  
WAYNE TOWNSHIP





(Above) residence of William F. Noll; (left) St. Vincent Villa Orphans' Home, Catholic Diocese of Fort Wayne; (lower left) entrance facade, Auditorium Building, Indiana University, Bloomington.

## Fort Wayne Architect Rises To

He built Indiana's tallest skyscraper, the twenty-two-story Lincoln Tower, in Fort Wayne.

He was architect for five of Indiana University's most handsome structures, the Auditorium Building, the Medical Building, Swain Hall, the School of Business Building and the Service Building.

He constructed the private chapel and residence of the Most Reverend John F. Noll, bishop of Fort Wayne, and numerous buildings for Catholic institutions.

He was architect for several hundred of Indiana's show place residences, and a great proportion of the grade and high school buildings throughout the Hoosier state bear his name hewn in the cornerpiece as designer and architect.

He is A. M. Strauss, vice president of the board of trustees of Fort Wayne's Achduth Vesholom Congregation, who Wednesday celebrated his forty-sixth birthday.

In truth, Mr. Strauss is one of the leading architects in the nation. If it's a stately public building you want, or an exquisite structure in Italian Renaissance, or a modernistic skyscraper, or a sprawling English manor house, you can get a design which will evoke admiration and comment by leading architectural magazines, from Alvin M. Strauss.

Although he has no college training whatsoever, Mr. Strauss has been retained for the past six years by Indiana University, during which time he has constructed several million dollars' worth of buildings on the campus. Naturally Mr. Strauss does work for his many Jewish friends, but it is interesting to note that he does a very large part of the Catholic work in the northern part of the state. When Bishop Noll asked him to design his home and private chapel, the engagement was the culmination of years of friendship between the two men, one a Jew the other Catholic.

So modest he had to be urged to release a cut of himself, Mr. Strauss has not been allowed to escape recognition. In 1936 he was appointed by Governor Townsend to the Architectural State Registration Board, and at present is vice chairman of the body. He is also at present a member of the board of directors of the Indiana State Society of Architects and has just retired as president of the Fort Wayne chapter.

Jewish leaders throughout the state will remember Mr. Strauss' mother, Mrs. Frieda Steiner Strauss, of blessed memory, who was president of the State Federation of Temple Sisterhoods on two occasions.



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ALVIN M. STRAUSS

Mrs. M. Himmelstein, daughter of Mrs. Joe Ostertag, and son Minton have returned from a two months' visit in Stockton, Calif. . . . Rabbi Irving A. Weingart will give the seventh of a series of book reviews Wednesday evening, April 16, on William E. Dodd's diary. . . . The B'nai Jacob Sisterhood announced the slate for its May 7 election, at a meeting Wednesday afternoon at the Hebrew Center. Mrs. Nathan Lipp is a nominee for the presidency. Others announced include Mrs. Meyer Ruchman, first vice president; Mrs. Gordon Sweet, second vice president; Mrs. Max Himmelstein, recording secretary; Mrs. Abe Kaufman, corresponding secretary, and Mrs. Gilbert Rubin, treasurer. . . . Caroline Lichtenberg, daughter of Mr. and Mrs. Chester Lichtenberg, and Joel Salon, son of Dr. and Mrs. N. L. Salon, were tagged for National Honor Society.

#### EVANSVILLE

Mrs. Bertha Mack, widow of A. Mack, former grocer, died at 12:30 o'clock Sunday. Surviving are two sons, Arthur and Louis Mack of Evansville; six daughters, Mrs. Dave Coleman, Mrs. Rose Magazine, Mrs. Elizabeth Marblestone and Mrs. Minnie Katz of Evans-

ville, and Mrs. Sam Jacobson and Mrs. Nat Mack, Portland, Me.; two sisters, Mrs. Dena Kweskin and Mrs. Hannah Jacobson, Evansville; a brother, Louis Michelson of Evansville; eighteen grandchildren and one great-grandchild. Funeral services were held at 2:30 Tuesday, with burial in Mt. Carmel cemetery.

Passover Greetings

## Here's Big News!

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BUICK  
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# Fame

#### FORT WAYNE

Mr. and Mrs. Irving Lyons announce the bar mitzvah of their son Sidney at the B'nai Jacob Synagogue. . . . Miss Virginia Freyer has returned from a three weeks' vacation with her family in St. Louis, Mo. . . . Mr. and Mrs. Max Zinn and daughter Rosalyn have returned from a month's vacation at Miami Beach, Fla. . . . Mr. and Mrs. Harry King and daughters have returned from Florida. . . . Mr. and Mrs. Jack Komito of Rudisill Bend announce the birth of a son. . . . The April book to be reviewed by the Literary Luncheon Club is "The Voyage" by Charles Morgan.

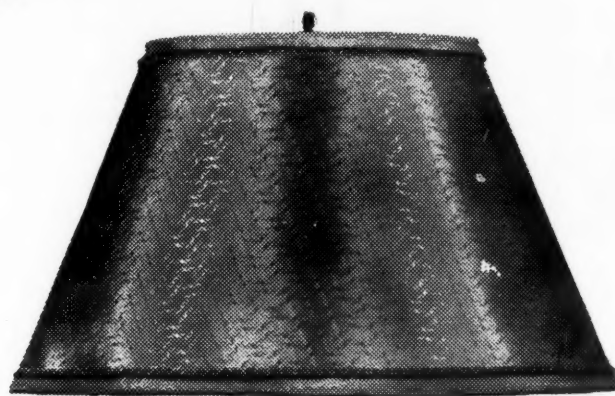
A meeting of the Temple Brotherhood will be held at the Temple Sunday afternoon, April 13.

The regular meeting of the Temple Town Hall was held Sunday evening at the home of Mr. and Mrs. Hubert Loeser. Rabbi Doppelt spoke briefly on the problem of "Intermarriage," and the members participated in the open forum which followed. . . . Under the auspices of the Fort Wayne Zionist District, Rabbi Morton Berman of Chicago addressed a mass gathering at a special meeting at the Hebrew Center Wednesday, April 9. Rabbi Berman spoke on "The Role of Palestine in the Defense of Great Britain." He was introduced by Rabbi Doppelt.

Mr. and Mrs. Irwin Rosenbaum, 1602 North Anthony boulevard, announce the birth of a son. . . .

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# Mr Enigma ?

## The Story of The 500 of Indianapolis

By H. JOSEPH HYMAN  
Executive Secretary  
Indianapolis Jewish Federation

After a quarter of century of work in the Jewish community, I find that I know less of the psychology of Jews than I knew when I first started. There are many Jews who simply escape classification.

One could classify Jews by saying there are rich Jews and there are poor Jews; there are good Jews and there are bad Jews; there are Jews who give and Jews who take; there are those who make pledges and pay and those who make pledges and do not pay.

But there is one factor common to all these Jews: that is that they are sympathetic to Jewish sorrows and Jewish distress. They differ, however, in the way they express that sympathy. There is the old story of the rich Jew, who, being confronted by another Jew in distress in his own home, called his servant and ordered him to throw the man out because he was breaking his heart.

There is the other story of the man who never turned a poor man away from his door. He simply allowed him to stand there until he got tired and went away of his own volition. The good Jews, who fortunately are in the large majority, and to whom Jewish support is something real, express their sympathy in very direct and tangible ways. They give of their substance; they are willing to make sacrifices to help their fellows. To them a pledge for the support of a Jewish agency is a pledge of honor and it is met.

It is generally conceded that the 1940 Indianapolis Jewish Welfare Fund drive was a huge success; this though the goal was not reached. More money was raised in pledges than ever before in the history of the Jewish Welfare Fund. More people had contributed than ever before. A total of \$140,000 had been raised and 2,600 people had made pledges for a record of all time. The year is practically over now, and, sad to relate, after the usual collection efforts, and some unusual efforts, still over five hundred people who gave their pledges in good faith with what was supposed to be the best of intentions who today have given not even one cent toward payment on their pledge. These folks have each received at least twelve mailings, and in some cases appealing letters, calling to their attention the great need and advising them that since it is a matter of life and death for our people in Europe, they were responsible for what might happen.

There are among these five hundred people,

one hundred fifty who have not paid for two years and one hundred who have not paid for three years, and yet these same people make pledges year after year.

I have, therefore, come to the conclusion after these many years that I have no understanding of our Jewish people. It may be that for some of these five hundred paying their pledge would necessitate a real sacrifice, but one can select at random many hundreds of this group who reside in beautiful homes, drive high-powered, expensive cars, permit themselves the luxury of winter vacations in Florida, shed many tears over the fate of their less fortunate brothers overseas and still do not pay the very inadequate and oftentimes miserable little pledge they make to the Jewish Welfare Fund. These seem harsh words, but they express an accumulative bewilderment and chagrin at these enigmas in Jewish lives.

All of this is a prelude to a letter which we are sending a mythical Mr. Enigma. This is the letter:

"After many years of work in the Jewish community, I have come to the conclusion that there are some enigmas in Jewish life which my limited knowledge of psychology cannot comprehend.

"Strange to relate, you are one of those enigmas. When I met you some years ago I found you to be a very pleasant and personable young man, sympathetic to the misfortunes of others. And yet you are Mr. Enigma to me.

"Year after year in the goodness of your heart you make a pledge to the Jewish Welfare Fund to help your people overseas, and to help those who being fortunate enough to escape the terror, come to this country as refugees.

"Month after month when we send you bills you pay no heed to them. I cannot believe that a man of your attainments and your economic position can be so unmindful of the tragedies that are going on in the world and be so careless about a pledge made to the community for sacred causes. Why not end this enigmatic situation by facing the realities and translating your sympathies into deeds by sending us your check for the bill enclosed? I will be ever grateful to you if you will do so."

Are you one of these enigmas? I am afraid you are if you will find on your desk twelve,  
(Continued on Page 48)



"reside in beautiful homes, drive high-powered, expensive cars, permit themselves the luxury of winter vacations in Florida . . ."



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## Freedom Cannot Die, Rabbi Doppelt Says

By

FREDERIC A. DOPPELT  
Rabbi Achduth Vesholom  
Fort Wayne

The singular message of Passover may well be summed up in the simple affirmation of faith that freedom cannot die. Its growth may be arrested and its progress retarded by sinister forces; its soul cannot forever be crushed. Like nature, it has the power of revival; like plant life in spring, it has the power of resurrection. It is, indeed, as inevitable as the return of spring in the cycle of seasons. For freedom is a moral force operating in human life in the same manner that natural forces operate in the physical world. It is, in fact, a law of nature.

In this connection, it is interesting to note that the Bible was not satisfied simply with the historical background of Passover, but gave it basis also in physical nature. I do not have in mind the agricultural aspect of the barley harvest in ancient Palestine; I refer rather to the strange fact that the Bible tied up Passover with nature—making its observance entirely dependent on the arrival of spring. "Remember this day in which ye came out of Egypt," Moses declared. "This day ye go forth in the season of spring."

Why this stress on springtime? What prevents the memory of the exodus from Egyptian bondage from functioning as well in the fall or winter of the year? Apparently, the genius of Israel realized that there is a blood kinship between that historic experience and the phenomenon of spring. Intuitively, the Jewish people felt that the festival of freedom harks back to a transition in human life which is strikingly parallel to the transition which the season of spring marks in nature. In nature, springtime enacts the whole drama of the transition from death to life; the mystery of its arrival unfolds the miracle of revival in nature. The same field which lay erstwhile in a shroud of white assumes life and color. The same garden which only a month ago was so bereft and so forlorn now flowers forth in a symphony of beauty. There is nothing new in all this; but everything is renewed. Nothing is created; but all about us is the ecstasy of re-creation—all in the season of spring.

It is precisely this truth that Passover purposes to reaffirm con-  
(Continued on Page 33)

Passover Greetings

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GREETINGS

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Happy Passover

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From the camps and cantonments of the United States Army, rapidly filling up with the youth inducted into the national defense forces under the Selective Service Act, there comes today a stream of letters such as has not been seen in twenty years. They go to friends and relatives and parents and such organizations as the Jewish Welfare Board, which have become sort of foster parents for many of these boys. They are letters which reflect all the human emotions.

Take, for instance, the letter written to his folks back home by a young Jewish soldier in far

civilian life; which means I'm not proficient in letter writing.

"The day I arrived in camp my father died. My officers arranged immediately for a leave of absence for me. I arrived home in time for the funeral of the finest man in the world, my father.

"On my arrival back in camp, I went to town to inquire for the Jewish people. You can understand, of course, that I wanted to arrange for a minion. The people referred me to Rabbi Fineberg (J. W. B. representa-

should make our people happy and proud of them.

"May our sons always be mindful of doing right. Thereby making even our enemies respect them. May they never do anything that will cast a reflection on the good name of Judaism."

\* \* \*

"Your recent letter reached me, and I can hardly express to you what real happiness it brought. I am sincerely grateful that my son Richard has found it in his heart to want to

By  
NATHAN C.  
BELTH

# Revival in t

away Panama, where his unit is stationed to guard the Canal Zone. He writes:

"I am in the Jewish Welfare Board recreation center listening to the radio and playing pool. This place is certainly lovely; I understand it cost \$35,000 to build, so you can imagine.

"I went to 'dovin' last night and this is what I saw—people from all over coming to this place and remembering they're Jews, soldiers in uniform and civilian clothes in solemn prayer. We were singing 'Schmah Yisroael' last night and tears rolled down my eyes. Everything was perfect but that my dad wasn't sitting beside me.

"I met quite a few civilian people through the J. W. B. They all treated us fine; we dined at one of these hospitable people's homes. Nothing was omitted to make us feel at home.

"Today, when they read the 'Torah,' I was the only 'Cohen' in the place—well, I said my prayers and believe me I felt proud. The rabbi smiled at me and from that point on I was back to my old form.

"This place is the most worthy organization of its kind in the world. It supplies soldiers and sailors and civilians of the poorest class with a house of worship, a recreation room, with every form of entertainment conceivable. Most of all, it gives men a rabbi to teach and discuss religion and topics of the day."

The religious note dominates many of these letters. Here is one written directly to the Jewish Welfare Board by a national guardsman stationed at Fort McClellan, Alabama:

"Before I start my letter, I'll tell you beforehand that I'm only a truck driver in

tive). What this man did for me, I can never forget."

What is even more significant is that the Jewish Welfare Board's program for the men in the camps and the work of the Jewish army chaplains is bringing many a young man back into the religious fold and introducing others to Jewish community life who, as civilians, had never been touched by it. Evidence of this is shown by a number of letters received from parents by various J. W. B. representatives throughout the country. Here are three examples:

"I thank you very much for your letter to me in reference to my son Jack and the interest he is taking in attending the Jewish services.

"It is really more than I could accomplish at home. It does my heart good to know the wonderful work our country is doing, by doing all they can for the Jewish race, in a time like this."

\* \* \*

"Your letter received and it offered me great pleasure to hear from you. Particularly your reference to my son Harold.

"I am proud of him and pleased that he enlisted in the service of our country, also that he is thoughtful enough to remember the religion of our forefathers. It is a sincere wish of mine that he always should be closer to his religion and people. I am sure that your guidance of our boys will be appreciated by all parents.

"I glory in the work that I know that you and your associates must be doing for the young men of our faith.

"I know with guidance such as they will receive, they must as a result remain upright, honest and God worshipping men. This

attend your service, for I am certain that through this channel, and his direct contact with you and your temple, he will find solace and peace when and if (as it sometimes will) the road gets a bit hard to travel.

"My son is young, and perhaps due to youth, he is impulsive and at times restless. I hope if you note these tendencies you will be kind enough to direct and guide him in the right path. Richard is imbedded in my heart very deeply and I worried a great deal for fear he will get in with the wrong companionship and be misguided. But after receiving your lovely letter, and one from him, wherein he speaks of your interest and kindness to him, I then knew God heard my prayer and he will be cared for mentally as well as physically."

\* \* \*

From one Jewish family in a small middle western town Rabbi Albert G. Baum, who conducts the Jewish Welfare Board Center in Alexandria, La., near Camp Beauregard, received a note indicating that the family as a whole had never had an opportunity to attend a synagogue:

"We want to thank you sincerely for the interest expressed in our son Arthur and are glad to know that he seems to fulfill some of our ideas.

"We have never been active in religious work, partly because there has never been a synagogue here and partly because none of our parents took any active interest; but it is gratifying to know that Arthur is active through the associations he had made."

But dominating all are the letters of appreciation. They come to the Jewish Welfare Board and to its individual workers by the hundreds. They come from parents and from the boys them-

## Jewish Contacts Renewed For Many By

selves. They come from Jews and Christians alike. And they all reveal the importance of the personal touch, the small services, the feeling that the soldier and his parents get that there is somebody around who cares and who is ready to lend a helping hand and an understanding ear. Here are typical examples:

"Just a short note to let you know how much we, the Jewish boys of the Twenty-seventh Division, appreciate what you are doing for us here. The town of Anniston is far from being able to entertain the sol-

I have spent here leave me deeply grateful to your organization."

\* \* \*

"I want to thank you from the bottom of my heart for the fine time I had at the dance you sponsored in Anniston last week. This is the first time I really enjoyed myself since coming here. It was through my Jewish friends who asked me to come. I am a Catholic, and, speaking on behalf of the other Catholic boys who were there, we all wish to thank you and want you to know that no finer

good, loving people that take such a kind interest in boys like mine, and I am assuming others too.

"I cannot express my feeling in words. I sincerely mean that, from the bottom of my heart. Because my boy Philip is a very fine boy. I am positive he has good qualities in him. He joined the navy with my consent for two reasons. The first one being the patriotism that is in most American people in times like these. The second reason is that he happened to be one of the unfortunate

By  
NATHAN C.  
BELTH

# n the Army

diers. In plain words, it is a dead place and the recreation hall you maintain does much to help us through some boring hours in town. You don't know what it means to us to be able to drop into some place where there is a friendly atmosphere and where we are made to feel comfortable. Rabbi Fineberg does much to create a feeling of good fellowship when we bring up our Christian friends."

\* \* \*

"I wish to take this opportunity now to thank you for all the services that the Jewish Welfare Board in Anniston, Ala., has rendered to all the Jewish soldiers stationed at Fort McClellan. They have extended to us every courtesy and have supplied us with a recreational center which, in plain words, is just swell.

"I am writing this letter in order to let you know that we soldiers are very grateful for all that is being done for us. Many thanks for everything.

"This center is so popular that it is frequented by a great number of Christian boys who think highly of the board and Chaplain Fineberg. I think, if anything, this is a sign that the board is doing a successful job."

\* \* \*

"I am in your center at Anniston to which I come whenever I am in town. Although I am not a Jewish boy, I attended the dance given under your auspices last Saturday night. I want you to know that the boys at camp are all talking about the fine time they had. The friendships I have formed at the center with Jewish and non-Jewish soldiers (we are all alike here) and the happy hours

thing could be done to help us be happy and feel like home."

\* \* \*

"I have been down here in Alabama with the rest of the Twenty-seventh Division for the past four months and as a Christian I am taking this opportunity to express my appreciation to your organization for what you have done for the 'boys' here and in nearby Anniston.

"Every Sunday there have been impromptu entertainments at the center and delegations of the J. W. B. have come from Birmingham and Gadsen. Everyone is welcome and the soldier alongside of you may be either Cohen or Murphy.

"The J. W. B. are the only people here that make us feel at home, so thanks again. Be assured that you are doing more here to combat anti-Semitism than if you published a thousand books on the subject."

\* \* \*

The following letters came to J. W. B. workers from grateful parents:

"I am very grateful to you for writing to me about meeting my son and that he is attending services regularly and being taken care of. You may know how a mother feels about her son.

"May God bless you and the Jewish Welfare Board for the care and interest in our Jewish men in the service. May the Jewish faith never fail us."

\* \* \*

"I received your gracious letter and was very happy to hear that you are taking such an interest in my boy. It sure did my heart good to hear that there are in this world

young people who go into the world looking for employment. Being too young and inexperienced to meet the hard knocks of life, I decided that this was the best thing for him. Under your spiritual and moral guidance I am sure you will make him more happy."

\* \* \*

"Please let me thank you for being so hospitable to my son Sydney.

"He is a boy that has never been away from home and your generosity has touched me deeply. He is a fine boy, but still needs guidance from one of whom he thinks so highly. On his leave he did nothing but praise Dr. Jacob Raisen and I know that you have done him so much good that it is hard to express my appreciation in writing."

\* \* \*

"I received both of your cards which mentioned that you saw and spoke to my son Bernard at your services at the marine barracks on Parris Island. Thank you very much.

"Bernard often mentions you in his letters home, and I know you are a great help and inspiration to him. Some boys do not realize the necessity for religion and religious beliefs until they are away from home. Then it dawns upon them and they finally realize it.

"At first Bernard did not like the marine corps, but now he is getting used to this new life and finds it much better now. When he first wrote home he said that he hated the marine corps and wished that he had not joined, but now he always has something good to say about it. He is doing very well there. His training period on Parris Island expires in a week or so, but I do not know where he is going from there."

## Jewish Welfare Board in Nation's Camps



Mrs. Sutton said that this was more than she had hoped for. But

ganization members that at first she was so discouraged she almost cried. But after a while she felt that the disappointing drop in attendance must be a test of her faith in Christ.

The writer of this article prefers to believe that 16 little Jewish boys and girls found it difficult to sit down when they ate supper that night, the sitting part

a temporary dereliction which time and the second coming of the Messiah will rectify. And all the while they are actually trying to help the Jews in every way. They believe the Bible literally, and are horror stricken, as no other non-Jewish group, at the relentless persecution the Jew is now undergoing. They believe absolutely that the Jews are God's "Chosen People," and that even now the return of the Jews to Palestine will be culminated in the second coming of the Messiah. In fact, all their literature is aimed at showing how Christ was the fulfillment of Old Testament prophecies, and it is on these grounds that they

# South Side

On Friday afternoon, February 28 of this year, at about 2 o'clock, 17 little Jewish boys and girls from a public school in the heart of the Jewish section on the South-side trooped into the mission of The Friends of Israel, 1218 South Meridian street. These little tots from orthodox Jewish homes had been invited to a story hour by a special invitation handed them through the good offices of the principal of their school.

Mrs. Elliott Sutton, who is director of children's work of the organization, explained that she was "overjoyed" at the unexpected response to her invitation. For two hours, Mrs. Sutton said, the group sang patriotic songs, heard Biblical stories, and whenever seemingly, sang songs and heard stories about Jesus Christ. Of course there were refreshments.

"The duty of superintendent of children's work shall be to present Jesus the Friend of little children to the youth of Israel, this to be done through children's meetings, story hour or personal interviews as God may lead." So reads the constitution of The Friends of Israel.

How the Jewish boys and girls found their way to the mission reveals an interesting sidelight into school regulations.

"When I went to the school to pass out the printed invitations, I thought I would wait on the corner after school and pass them out as the children went home," Mrs. Sutton told the meeting of The Friends of Israel on Monday night, March 10, at the Wheeler City Rescue Mission, 245 North Delaware street. "But I later decided that I had better see the principal first for her permission. She was very kind and told me that it was against school regulations to pass out any material to the children on the street. But I was told that if I wished, the invitations could be passed out in the class rooms."

the cooperation went even further than that. For the principal proceeded to explain that the children were registered by religion, and if it suited her purpose, the invitations would be extended only to the Jewish children.

That answers the "unexpected" response.

Although Mrs. Sutton did not think it was a mistake, it was obvious that she made one serious error that afternoon. She had forgotten to remove the small cross

of their bodies were that sore, and consequently did not return for the second session at the mission.

## An Organization That Believes It Really Has Welfare of City Jews At Heart

she usually wore on her dress. One of the little Jewish tikes, noticing the cross, asked Mrs. Sutton if she was Jewish. Mrs. Sutton evaded the question, and asked the little lad if he thought she were Jewish. But it seemed that this calling attention to the cross was sufficient for the purpose.

Because the following Friday afternoon, only one little Jewish girl showed up for the story hour. Mrs. Sutton told her fellow or-

This introduction should not serve to indicate that The Friends of Israel are a hard-boiled group belligerently moving to proselytize Jews to Christianity. Nothing, to use a trite phrase, could be farther from the truth.

Although it must be conceded that The Friends of Israel believe that the Jews made a serious error when they refused to accept Jesus as the Son of God, the group does not feel that this is anything but

seek to wean Jewish children to his side.

\* \* \*

This attention to Jewish children possibly grows out of the difficulty the group has had with adults. Miss Irene Duncan, 1241 North New Jersey street, president of the local group, who is connected in an official capacity with the Wheeler City Rescue Mission, admitted that very little success had been enjoyed in the seven years of the group's existence. Lack of money and stubbornness of the Indianapolis Jewish community, she said, were responsible for this apparent failure.

But the group has high hopes for success in the near future. New mission rooms in the rear of the building occupied by the Workmen's Circle are being outfitted comfortably. The organization's treasury is adequate, and what with the work with the children, high hopes are held for better results.

Operating the mission is only part of the propaganda system. "In the first two years," a pamphlet of the group declares, "over 5,000 books and gospels, especially prepared for the Jews, were mailed to the more than 1,800 Hebrew families in Indianapolis on our mailing list." At another point the same pamphlet says, "In November, 1936, a mission was opened in the heart of the neediest Jewish district, with inspiring prayer meetings and children's meetings. For two years a full-time worker was employed in the field, but this was discontinued because of lack of funds. Volunteer workers have carried on in home visitation, children's work, and street meetings. The mailing program has also been carried on, and over 1,500 copies of 'The King and His Kingdom' have been mailed, and many more special Jewish tracts have been given out personally."

Mr. Charles Sutton, father-in-law of Mrs. Elliott Sutton, who is now superintendent of the group and who also preceded Miss Duncan as president, described how the Jewish mailing list was compiled. "We went through the directory and picked out all the

funds come from gifts from anyone, but mostly from the members themselves, a good majority of whom are so sincerely interested in their work, that they give large sums to make the work possible.

The meeting at which Mrs. Sutton described her experiences with the school children was marked by more than one interesting episode. Principal speaker was Z. G. Chayet of the Binghamton Bible School, Binghamton, N. Y.



Miss Duncan Enthusiastic About Palestine

Mr. Chayet (I understand he is still a pupil at the school) is a Jew. He is a Jew by birth, and a

so he has embarked on a career of spreading the gospel.

This embarkation has nothing to do with finances, he explained early in his speech, because he was not better off now than he was when he first entered the school. He explained in his talk, which was in a hurriedly spoken English interstudded by "d's" instead of "t's" that his former friends all accused him of swinging to Christianity for mercenary reasons.

mother was continually putting money in the little box on the wall for Palestine funds. How he argued with his rabbi (unnamed) in his home town, to the rabbi's ultimate discomfiture, on the Old Testament prophecies proving that Christ would be born and would be the Messiah. How he was still a Jew as a member of the Jewish race, because his stomach still liked gefilta fish.

Obviously this was exactly what The Friends of Israel wanted to hear. They wanted to hear how a Jew had been converted to the true faith, and if Mr. Chayet was not aware of this fact, why did he devote 90 per cent of his speech to his Jewish parentage and home and friends.

Incidentally, Mr. Chayet made the point that Rabbi Stephen S. Wise had publicly declared that Christ was the greatest Jew ever to have lived. He did not give any basis for this statement, but everyone seemed to believe its truth and also Mr. Chayet's deduction from this fact that Jews were gradually coming around to recognize Christ as the Son of God. Mr. Chayet said Jews were not responsible for the crucifixion, explaining the death of Christ on the same scholarly grounds as the best Biblical thought of the present. But he made up for this by admitting that he had been taught to hate Christ by his Jewish parents.

The activities of the group reached a high point this past Wednesday night, April 9, when 70 persons sat down to the strangest Passover Seder in the history of Indianapolis. Leading the celebration of Israel's escape from Egyptian bondage was the Rev. Herbert E. Eberhardt, who is Superintendent of Wheeler Mission. All the appurtenances of the most orthodox observance of the Passover Seder were on the table. The affair was held at the Wheeler Mission, and except for the use of English in entirety, had one other mark of differentiation from the orthodox Seder. The Christian Easter communion service was the final part of the program.

As far as the greatness of the

Perhaps Mr. Chayet is honest in this disavowal of motive, but it would be difficult for him to deny that what he is selling now is his Jewish background. Practically all his talk was concerned with his Jewish parents who live in Cleveland, O. How his mother lit the candles on Friday nights. How his parents ran him out of their home, but he bore them no ill will, because no one can be a Christian and hate his fellow man. How his

MISSION ESTABLISHED  
TO ATTRACT  
ORTHODOX YOUNGSTERS

Jewish names. Naturally we could not tell the difference between some of the German and Jewish names, so that we had quite a few letters at first from people who, although not angry, wanted it understood that they weren't Jewish."

The finances of the organization are no secret. Dues are only 10 cents a month, or a dollar a year. The group at present has about 70 members. The remaining

Jew by his own statement. But he is a Jew who has seen the light and recognized the greatness and immortality of the Saviour. And

Story



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Jew and the debt Christianity owes to Jews, The Friends of Israel were even more Jewish than Jews themselves. While anti-Semites attempt to prove that Jews rule and control the world, The Friends of Israel pray for the restoration of Palestine to first place in all the governments of the world and the eventual domination of Jews of the affairs of every nation on earth. This they see as the result of prophecy in both the Old and the New Testaments. In fact, Miss Duncan has made two trips to Palestine herself to see the Holy Land and to inspect the accomplishments the returning Jews have been able to achieve.

She is enthusiastic about Palestine. On the boat returning from her last trip, she met Mrs. J. A. Goodman, national Hadassah board member, and because both were from Indianapolis, they naturally struck up an acquaintance. As a result of this meeting, Miss Duncan was asked to lecture at Kirshbaum Center, and did so, showing on the screen the many pictures she had taken of Palestinian scenes.

The fact that the Jews still persist as a group, and conversely that they have not been assimilated, is proof to The Friends of Israel that eventually they would all return to Palestine. They also are definite as to the Jews being a race. In fact, Miss Duncan quoted former Supreme Court Justice Louis D. Brandeis, whom she called "the late Chief of the Supreme Court," as having said that the Jews are a race.

• • •

Jews may think they have contributed many achievements, great men and moral precepts to civilization, or in other words, that the Jews are a great race, but Jews will never come to believe about themselves what The Friends of Israel credit to them. The Friends of Israel not only believe that in the near future the Jews will rule the Christians, but they even pray for this eventuality. They pray for the re-establishment of the hegemony of Palestine, not over only the Near East, but over all the world. They pray for these things, and they believe in them in just the same way that we believe that Meridian street runs north and south.

All these beliefs, and the practice of the organization, make a hodge-podge when consistency is considered a virtue, but it probably is true that this group of 70 non-Jews, all members of The Friends of Israel, suffer just as poignantly every hurt and pain and degradation of their Jewish neighbors as any Jew in the world.

*Greetings at Passover*

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*A Happy Passover*

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Cut off for 2,000 years from their co-religionists, a remarkable Jewish community is slowly dying at Kaifeng in the Province of Honan in China. Faint Jewish characteristics which still distinguish

origin: The only vestige of Jewish heritage.

In this connection, Bruno Kroker has stated:

"What was remarkable was that they actually survived as a distinct

## Kaifeng Jews Slowly Dying Out

By JOE I. SARGON  
(Editor, "The Jewish Tribune," Bombay)

the slowly diminishing group identify them as descendants of Jews who came to the Orient almost twenty centuries ago.

Though religion and language seem to have been forgotten, the ancient ancestral tablets still stand in the bleak compound of the Anglican Church, the unmistakable features of the community still bear mute testimony to their dim

community for nineteen centuries clinging to the ancient faith and ancient teachings, humbly striving to obey the commandments of Jehovah and to carry on the tradition of Abraham and Isaac, of Moses and Jacob. Manicheans, Nestorian Christians, and others had come to China from Western Asia, had carried on a few generations or even a few centuries, and had disappeared. But the Jews, far more isolated than any other religious community had ever been, keeping their faith to themselves and never attempting to gain native converts, had carried on—many communities for more than a thousand years, that at Kaifeng for almost two thousand — until unforeseen tragedy and distress finally brought their last faithful community to an end."

\* \* \*

In conversations I had with Christian missionaries during my recent visit to China, I was given to understand that even at the

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present time, this group will not lend itself to any form of conversion. The Jews of Kaifeng lived a life entirely their own, distinct and apart from that of their neighbors. They still abstain from eating pork, which is very popular with the Chinese.

The Kaifeng Jews have an interesting history. It is believed that they came to China from Persia and India for the purpose of trade and gradually settled in the country. Valentine's Jewish Encyclopedia contains the following reference:

"The settlement of Jews in China dates from the first century A. D., possibly as a consequence of the destruction of the Jewish State. There was also a later immigration from Persia or India circa 950. To the Chinese the Jews were known as "Pluckers out of the sinew" (Gen. XXX 11, 33). In the eighth century, they were of sufficient importance for a special officer to be appointed by the Emperor to supervise them. They suffered from disturbances and assimilation in this and the succeeding centuries. Special taxation was imposed on them as dissenters in the fourteenth century when they were widespread. There were then communities of some consequence in Amoy, Shantung, Peking, Ningpo, Canton and elsewhere, but the only community of which any record has been preserved is that of Kaifung-foo. In this city, Jews settled in 950 and a few native Jews, undistinguishable in appearance from the surrounding population, were still to be found there in recent years. . . . The condition of Kaifung-foo Jewry, however, has so much deteriorated that revival seems impossible."

\* \* \*

Like Jews in other parts of the world, the Kaifeng community lived apart and built its own schools and synagogues. With the passage of time, these Jews gained prominence in the economic and political fields and rebuilt synagogues on an increasingly splendid scale.

Internal unrest in the country took a fearful toll of their numbers. When the Imperial forces destroyed the dykes at Kaifeng in 1642, more than 3,000 were drowned in the Yellow River and the synagogue was also destroyed.

In consequence of changes in China's regimes frequent turns occurred in the fortunes of the Jews. Some of the rulers favored them, whereas others did not treat them too well. The Mongols encouraged them and the Ming Dynasty would

(Continued on Page 38)

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## Passover Festival of Emancipation

By RABBI AARON E. MILLER

United Hebrew Congregation

Every historic anniversary which a historic group of people ventures to celebrate offers a challenge to their present. It holds up before them the work of their fathers upon which they must build and develop their expanding social life.

We Jews surely need the memory of our past with the thrilling experiences and noble lessons to aid us in our realizing our duties toward the living present.

The exhortation to recall the day of our forefathers' emancipation encourages us to project our minds into the dim and distant past and familiarize ourselves with the thrilling occurrences that led up to or attended that epochal event.

Doing this we cannot but see with our minds our forefathers bending over their severe tasks, being beaten by the cruel lash of their taskmaster, yet continually bearing in their minds the ancient promise of heaven not to forsake them and yearning for the day to come when they as a group might live the life of a united free people.

They thirsted for freedom and did not bend the knee to any so-called divine despot or cherish arbitrary rule.

Three times a year, says the Bible, was it incumbent upon every Jew to journey to Jerusalem and thereafter sacrifice in the temple, which was God's sanctuary. One of these three occasions was the Passover.

Passover is a double holiday. The commemoration of our emancipation from Egypt and at the same time it is a holiday marking the season of spring in the land of Palestine.

Wherever our brethren are found the festival is observed. Songs of thanksgiving and songs of praise give voice to our sense of gratitude to Almighty God, forming the theme of the synagogue services.

We Jews in the United States are especially thankful that our lot has fallen to enjoy the liberty and rights that are firmly established and that we are a part of a nation that loves righteousness and pursues peace.

Let us therefore in our religious worship in this season of sacred joy, pray for the prosperity of our nation, for the leaders of our country, whom the people have placed in authority, so that they may be filled with the spirit of God and that this land remains for ever the home of liberty. Amen.

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My friend Father Sherry printed Passover greetings in a recent bulletin of his church: "During the coming week our Jewish friends and neighbors will celebrate the Passover, commemorating the de-

not but admire the persistence of the Jewish race in maintaining ancient religious beliefs and practices in the face of a hostile world. "In all Christian charity we should wish them well and pray

## Al Segal Speaks On Invitation

liverance of the Chosen People from the land of Egypt. We can-

that they, too, may come to accept the Messiah Who after celebrating the great Pesach with His apostles over 1900 years ago, instituted the New Testament in fulfillment of the symbols and prophecies of the Old."

\* \* \*

My dear Father Sherry: I sincerely appreciate your invitation to Jews to come and share your faith. It is a good faith for men to have, I hope some day that its ethical ideals will come to rule all the councils of nations and that the meek, the persecuted and the peacemakers will attain in the hearts of all men the blessedness they were promised in the Sermon on the Mount.

Your invitation to us to come and share your faith is like being invited to come and dine at a rich table. I am called to the full table of Christianity, laden with everything for which men's hearts should hunger: Peace, justice, social righteousness, respect for the meek and the lowly, respect for the dignity of all men, the good life.

Yet, my dear Father Sherry, I feel reluctant to come to your table. Should I, the Jew, take a seat there when there are so many others who need to be fed? These

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others are undernourished men, born in Christianity; they should be the first at your rich table. There are so many of them whose souls are famished, whose hearts are withered with hates, whose heads are bloated by arrogance, like the bellies of children who have been without nourishment.

No, no! I, the Jew, must not presume to intrude myself in a seat at this table. Oh, I shall wait until these many others have been fed. I who came out of the synagogue should not be among the first at Christianity's table; let those to whom this table belongs by inheritance eat first. Let these arrogant poisoners of the wells of good will, these bearers of hate, take the fulness of Christianity first.

I can wait. Be assured, Father Sherry, that I am no mere rude bouncer scorning a sincere invitation. With a great many other Jews I accept Jesus as a prophet of ours and hope for the brotherhood that is implicit in his teaching. We appreciate that from his teaching have sprung what decencies there are in the world. (Thank goodness, there are still a few decencies left.)

We are proud that Jesus derived this teaching from the Jewish Testament on which he was brought up. When we read of him saying, "Whatsoever ye would than men should do unto you, even so do ye also unto them," we remember Leviticus saying, "Thou shalt love thy neighbor as thyself." This was the teaching on which he was brought up.

His being denied in the world must be as distressing to us as to you. Far from rejecting him, I should welcome his second coming if there is to be one. I should like to see it now and my fancy delights in beholding his descent upon some mountain top in Norway.

It is a high mountain top that arises from among the dead youths who fell on a battlefield. Their bodies, heaped high, fill the valley. Jesus looks down and weeps. This, after the two thousand years. This after all the teaching! He had set a good table for men but man was like the hungry wolf in whom is no compassion for the lamb.

Jesus thinks of what to say from his height above the dead in Norway. Well, he thinks, the old Sermon on the Mount still is good. Its teaching is as fresh and as pertinent as on the day it was given . . . "and he opens his mouth and teaches them, saying:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they that hunger

and thirst after righteousness; for they shall be filled.

"Blessed are the merciful; for they shall obtain mercy.

"Blessed are the peacemakers for they shall be called sons of God."

His voice fills the valley and assails the ears of the authorities. Indeed, my dear Father Sherry, I fear to carry my vision any farther. I fear the agents of the Gestapo may hear him and hasten to the generals.

"There is a man speaking to the soldiers from the mountain top. It is treason. We heard him blessing the peacemakers, blessing the meek and promising them the earth, blessing the persecuted and the righteous. It has the sound of a Jew preaching. He must be stopped. A spray of bullet from an airplane . . ."

I am mindful of what the late Anton Lang said when he was visiting our city some twenty years ago. Lang was the Christus

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of the Oberammergau Passion Play and he was making an American tour. Reporters asked him: "Suppose Christ came back . . ."

"If Christ came back," he replied, "He would probably be crucified again," . . .

You see how untimely—how impertinent almost—it would be for me to come to your table at present. In the mean time, I shall sit at my own table and take my nourishment from its good fare—the Commandments, the Prophets. . . "Ye shall do not unrighteousness in judgment" . . . "In righteousness thou shalt judge thy neighbor" . . . "Thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit; thou shalt leave them for the poor and the sojourner" . . . "What doth Jehovah require of thee but to do justly and to love kindness and to walk humbly with thy God." . . . This is in our teaching as it also is in yours.

I hope that the thousands who should be the first at the fine, full table of Christianity will in time come to it and their withered hearts made full. I hope, too, that Jews will partake fully of the good fare at their table. (I must confess that not all Jews are guests at the table of Judaism.)

Then when the hearts of your people and mine have partaken richly at their respective tables, they may come to know each other as brethren and march together to Jerusalem—this is to say the more just and lovely world that is of our dreams.

I thank you, Father Sherry, for your oft-given expression of good will. They are the outgivings of a man who has served faithfully at the table of Christianity. If I should ever come to your table I should like nothing better than to sit at your right.

Sir John Monash, who at the outbreak of the first World War was chief censor for Australia, became one of the few soldiers of the British Empire to reach the rank of lieutenant general. He was commander of the Australian army corps in France at the close of the war. The Jewish community of Melbourne presented him with a purse of \$50,000 in 1919.

Mordecai B. Hille, who died a martyr in Nuremberg in 1298 with his wife and five children, was the author of a great legal code, "Sefer ha Mordecai." He quoted 350 authorities in his book, including many German and French authors who are known only through his references.

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### Rabbi Weingart Describes Ideal Democracy

By RABBI IRVING WEINGART  
B'nai Jacob, Fort Wayne

Passover is the perpetual reminder of the frightfulness and horror of slavery. It also emphasizes the certainty that no nation that erects national pyramids and empires upon the back of others can long endure. For eventually the bent, stooped, aching and all but crushed, backs will stir and lift themselves and in so doing will cause that which has been created by force and enslavement to totter, crumble and crash to the earth. History has repeated this fact innumerable times and I have faith that destruction will befall the enslavers in our own day. The will to live—to live freely and democratically is more powerful than the demonic chains that shackle men to the will of despotism and tyranny. Freedom and democracy must and will conquer and prevail.

Today, we living in this free America, in our eager zeal to

strengthen our democracy against the diabolic propaganda onslaught of foreign "isms" are engaging in counter-attacks. Once again, as during the first war, we are witnessing a new wave of patriotism, we are witnesses to a great deal of flag-waving and to new slogans all for the sole purpose of making democracy secure. But, in our over zealotness for the cause, are we not losing sight of the goal? Should we not at a crucial and confused time as this clearly outline and keep before us what this democracy that we so crave to preserve is? What is democracy?

Democracy is not a mechanical gadget, not a physical instrument, nor a perpetual motion machine that once wound up and set into motion, will continue to function, create and produce the desired results. Democracy is an ideal, a spiritual, sacred goal that man must continually aim and strive for, that we must nurture and nourish with love, justice, fairness, and service.

Democracy is that divine ideal that believes that man is not a machine, not a robot, but that he was created by God with a heart, mind, soul and free will that yearns and craves for freedom—freedom of expression and creation. Since men are divinely created, all men are equal and should not be discriminated against because of race, color or creed. Democracy can not and should not tolerate that hideous, barbaric crime of lynching, depriving the negro of equal opportunities, it cannot condone race prejudices and inequalities without defeating itself.

Democracy is that sacred institution (the ideal incorporated in set laws and forms) that believes not in aristocracy—whether it be the aristocracy of blood, class,

(Continued on page 39)

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This is the story of the Black Jews in New York and their rabbi. The story of a well-organized colored Jewish community living right in the heart of New York's

Rabbi Wentworth Arthur Matthew. Born in 1892 as Moshe ben Benyamin, the present spiritual leader of the colored Jews of New York learned a smattering of Sephardic

## Black Jews And Their Rabbi

By DAVID MORDECAI

Harlem district for over fifteen years.

The rabbi of this community is not an American. He is Moshe ben Benyamin ben Yehudah of the small Falasha village, Hermit, in Lagos, West Africa. His name in New York now is, however:

Hebrew in his native Falasha village. His father was the village cobbler, but Moshe's grandfather had been a very famous Falasha preacher.

The boy's ambition to follow in his grandfather's footsteps overflowed all bounds. It was through

sheer courage, coupled with a remarkable sense of adaptability, that the boy managed to emerge as an undergraduate at the esteemed University of Berlin. During the years prior to the outbreak of the Great War, he studied at the University's School of Theology and was given private tutoring by eminent Jewish professors.

After receiving his D. D., he changed his name to the more Anglo-Saxon Wentworth Arthur Matthew and set out to make that name famous by transfusing rejuvenated Jewish blood into the wavering black Jews. His travels carried him to darkest Africa, Egypt, Arabia and Palestine. He spent some time in Tel Aviv studying. Every Sabbath found him at the Wailing Wall in Jerusalem brushing shoulders with kaftan-covered Hassidim from Poland and fez-bedecked Jews from Turkey.

In 1937, Rabbi Matthew came to America to organize his brethren in New York City. Since then, an impressive synagogue has been established; observance of the Sabbath and the holidays has come to mean something to colored Jewry; the practice of circumcision and the use of kosher foods are strictly adhered to. All in all, Rabbi Matthew's standing at the helm of New York's colored Jewry has proved to be a Rock of Gibraltar against all attempts to assimilate it.

\* \* \*

Rabbi Matthew lives with his wife and four children in a small but neat apartment adjacent to the synagogue. In the cozy, bookish sitting room, where he and I talked, two things impressed me immensely: the abundance of multi-sized menorahs and the numerous flower pots literally chockfull of plants. Rabbi Matthew was dressed in rabbinical black, with a scraggly beard fitting snugly on his broad chin. When he spoke, it was deliberately, as if he were expanding on the "sedrah" of the week.

"The cause of the Jews is our cause," he told me, "for we indeed are the Jews." Asked to explain, Rabbi Matthew stated that a number of years ago black Jews had been accused of being the illegitimate offspring of Jewish soldiers and black women in Africa. This set the wheels rolling insofar as Rabbi Matthew was concerned. After years of tedious research he came to the conclusion that white Jews are descendants of Esau and black Jews of Jacob. This rather startling revelation was engendered mainly from the Biblical as-

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sertion that Esau's skin was hairy  
(as is the white's) and Jacob's skin  
was smooth (as is the Negro's).  
The rabbi refers to himself, in par-  
ticular, as being of the Tribe of  
Judah for he bears the Bible-men-  
tioned racial markings. a gap be-  
tween the upper front teeth and  
big toes that overlap the foretoes.

Despite the fact that there have  
been a few voluntary conversions  
to Judaism among the colored  
Christians, the black Jews do not  
go out looking for converts. Said  
the rabbi: "A Jew is a Jew if he is  
born Jewish."

Sabbath services are conducted  
very much as in an ordinary syna-  
gogue, with one exception, which  
the rabbi shamefacedly admits:  
the playing of the piano. Rabbi  
Matthew reads aloud from the  
standard Phillips prayer book and  
when the Scroll of the Law is taken  
out of the Ark to be read, twelve  
men, each representing of the  
Tribes of Israel, stand around the  
Torah. On the first day of Rosh  
Hashonah, small tambourines are  
beaten rhythmically during the  
services.

On the wall of the synagogue  
hangs a picture of the "Lion of  
Judah," the Emperor of Ethiopia,  
Haile Selassie. Rabbi Matthew is  
of the opinion that the Lion of  
Judah is a descendant of Menilek,  
who, in turn, is said to have been  
the son of King Solomon and the  
Queen of Sheba.

When I took my leave of Rabbi  
Matthew, it was rather strange  
having him call after me, as a  
sign of farewell, "Sholom Alei-  
chem."

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There are a number of Jewish sects whose observance and celebration of Passover can be considered "extraordinary." To wit: The Marranos, the Samaritans, the

matzo baking. On Passover eve, the Marranos conducted secret "seders" in cellars or subterranean caves. An entire roast sheep was consumed, all participants

but since Tabernacles couldn't be observed at all—because it required the building of booths in the open—the Marranos somehow or other incorporated it into their Passover.

To this very day there exist small groups of Marranos in Portugal and in some of the smaller Latin American countries who observe Pesach in the manner described.

\* \* \*

In Palestine today there are 200 Samaritan Jews. Many Jews do not even consider the Samaritans as Jewish. Be that as it may, this most ancient Jewish sect inhabits a poor quarter of Nablus, speaks Arabic and is a degraded descendant of what was once a proud

## Exotic Passovers In Other Lands

By DAVID MORDECAI

Falashas, the Caucasian Jews and the Jews of Morocco.

The Marranos are the so-called "secret Jews" of Spain and Portugal who appeared on the scene after the fifteenth century. Separated as they were from Jews and Jewish culture, their religious development entered far different channels than ours. They had no Jewish books upon which to base their Jewish life and their Bible was the Latin Bible of the Catholic Church. When it came to Passover, they celebrated it not as did the Jews of their own time, but as did those of Biblical days. They had no notion whatever about the development of Passover through the ages.

Jewish holidays were reckoned by the general calendar. Thus Passover was celebrated at the full moon of March. However, when spies of the Inquisition discovered this, it was necessary to change the date to March 16.

Two days before Passover (according to their peculiar secular-Jewish calendar), the Marranos abstained from eating bread and matzos. They didn't search for and burn the symbolic "chometz". Instead, they burned a piece of dough that was to be used in the

wore traveling shoes and carried staves—an exact imitation of the Biblical description. The Mexican Marranos even obeyed the Biblical injunction to smear the blood of a sheep on the doorposts of their homes.

On Pesach, the Marranos went down to a nearby stream and beat the waters with willow branches, which they interpreted as a reminder of the splitting of the Red Sea. It is highly probable that going down to a nearby stream on Passover was an old Spanish-Jewish custom which was taken over by the Marranos. The ceremony of the willow branches rightfully belongs to Tabernacles (Succoth),

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Jewish group (during the Second Temple period) consisting of multitudes.

The Samaritans' Bible comprises the Pentateuch and Joshua only. These people have never had anything to do with those Jews who bore the banner of Jewish culture and Jewish history for so many centuries. Thus, their Passover is an exact replica of Passover 3,000 years ago, and no more.

As a matter of fact, were it not for the Samaritans, we would not know how Pesach was celebrated in Palestine before the Second Temple; they are a living monument to Jewish life (as reflected in their Passover observance) 3,000 years ago, and, indirectly, point out how very much Judaism has advanced since then.

Sacrificial offerings among the Samaritans have died out—with the ceremonial Passover sacrifice an exception to the rule. The night before Passover eve is utilized as a "chomets"—cleaning occasion. On the following day, the entire tribe of Samaritans makes a picturesque pilgrimage to Mt. Gerizim, which they sanctify. On the slope of the mountain, tents are set up for each family. They are fully equipped with furniture and utensils, for the Samaritans dwell on  
(Continued on page 34)

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Time was when the Bible was the sole authority for the narrative of the Hebrews' sojourn in Egypt and their exodus into the wilderness. But in recent years archaeologists have been at work

crypts in Egypt, examining inscriptions on monuments and temples.

These detectives of science, piecing together scraps of information salvaged from the records of

## Checking On The Exodus

By MILTON BROWN

with pick and shovel and magnifying glass, digging into buried

long-buried dynasties, following up clues like erudite bloodhounds and knitting together with deduction what they lacked in evidence, have reconstructed a good deal of Egypt's history, including the period of the Hebrews' sojourn there.

Much of the archaeologists' evidence jibes with the narrative in the biblical Book of Exodus. There are many details that are not corroborated, but this is not significant because the records are far from complete. What is significant is that little or no evidence has been turned up which actually contradicts the Bible story in any important feature. For most of the material that follows we are indebted to Stephen L. Caiger's book, "Bible and Spade: An Introduction to Biblical Archaeology."

Here is what archaeology has to tell of the exodus:

The sojourn of the Hebrews in Egypt lasted 430 years. It was in 1877 B. C. that Jacob brought the Israelites to Egypt. In 1580 B. C., or thereabouts, the oppression of the Hebrews began. And the exodus took place in 1447 B. C.

The princess stated in the Bible to have found Moses in the bulrushes would be Hatsheput, favorite daughter of Thothmes I. Hatsheput, was a strong and wilful young lady. After the death of her father, she became the de facto ruler of Egypt during the early years of the reign of his brother, Thothmes III.

The Queen Victoria of her day, Hatsheput announced her intention of ruling as a man. Many representations of her have been found in male attire. Her strong-minded ways excited jealousy in the heart of her brother—so much so that after her death he obliterated

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ated or destroyed all of her monuments.

It was Thothmes II who was the Pharaoh of the oppression. Enormous building projects were a characteristic of his reign. An inscription at Karnak depicts construction with forced labor. For instance, wall paintings in the tomb at Abd-el-Gurnak show the building of the temple of Amen at Karnak with Semitic-looking slave gangs.

One picture shows a group at work with a slave-driver standing over them. The inscription is: "The taskmaster saith to his laborers: 'The rod is in my hand; be not idle.'"

The Bible records that the Pharaoh ordered that no straw be given to the Hebrews to make their bricks. Interestingly enough, a papyrus of the reign of Thothmes III has been unearthed in which a building contractor complains: "I am provided with nothing. There are no men for making bricks and there is no straw in the district."

Thothmes III reigned 53 years. His mummified body survives to this day. It must give one an eerie feeling to survey the remains of this ancient Hitler and reflect on how he shaped the destiny of the Hebrews. If he had not oppressed the Jews, they might not have wandered into the desert; they might not have been dispersed from Palestine; we might not be living in America today . . . but this sort of reflection begins to stagger the imagination.

What sort of a man was this Thothmes, this ruler who made such an inglorious mark on Jewish history? Maspero, who analyzed his mummified features, said in his book, "Struggle of the Nations" (1896), that Thothmes was a "fellow of the old stock, squat, thick-set, vulgar in character and expression, but not lacking in firmness and vigor."

The Bible implies that Moses, who had fled to Midian after slaying an Egyptian taskmaster, waited for the death of Thothmes before returning to Egypt. It was shortly afterward that the exodus occurred—very early in the reign of Amenhotep I (1448-1420 B. C.). Thus, Amenhotep was probably the Pharaoh of the exodus, who hardened his heart and "would not let them go."

There is no reference in available Egyptian records to the plagues described by the Bible or the loss of the Egyptian army in the Red Sea. But this is only natural, since the Egyptians were the last people who would record their misfortunes. Regarding the last plague—the smiting of the first born—it is interesting to note that Amenhotep's successor to the

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throne was not his eldest son, as was customary, but another son, indicating the possibility that his first-born had suffered an untimely death.

The records show that on the death of Thothmes III the whole outlying part of the empire broke into revolt. It might have been these rebellions early in Amenhotep's reign that created a diversion large enough to make it possible for the Hebrews to leave the country without much opposition.

As to the exodus itself, there is no explicit corroboration, but also there is nothing to throw doubt on the general credibility of the biblical narrative.

Incidentally, it is not generally known that "Cleopatra's Needle," the monument in New York's Central Park, is one of the monuments of Thothmes III. Perhaps someone would like to make an issue about the presence in Central Park of a monument to one of history's great oppressors of the Jews.

\* \* \*

You may be interested to know that although Passover marks the exodus from Egypt, the Jews who later settled in Egypt did not celebrate the holiday for hundreds of years. A papyrus has been unearthed, dating from 419 B. C., in which instructions were brought to the Jewish colony in Egypt to celebrate Passover. These instructions were conveyed by Hananiah with the authority of Darius II, ruler of the Persian empire.

The papyrus has been translated as follows:

"To my brethren, Yedoniah and his colleagues, the Jewish garrison (from) your brother Hananiah:

"The welfare of my brethren may the gods seek.

"Now this year, the 5th year of King Darius, word was sent from the king to Arsames saying:

"In the month of Tybi let there be a Passover for the Jewish garrison. Now you accordingly count fourteen days of the month Nisan and keep the Passover, and from the 15th to the 21st day of Nisan are sevendays of unleavened bread. Be clean and take heed. Do no work on the 15th day and on the 21st day. Also drink no beer, and anything at all in which there is leaven do not eat, from the 15th day from sunset till the 21st day of Nisan, let it not be seen among you; do not bring it into your dwellings but seal it up during those days.

"Let thus be done as Darius the king commanded.

"To my brethren, Yedoniah and his colleagues, the Jewish garrison, (signed) your brother Hananiah."

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## Fifth Cup Tells Of Freedom For Future

By JOSEPH A. GORFINKEL  
 Rabbi Adath Israel Synagogue  
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Passover, Israel's Festival of Freedom from ancient Egypt, is here again. We are celebrating it at a time when millions of men, women and children are today groaning in agony and in despair under the lash of a slavery more brutal and more horrible than that of ancient Egypt. Freedom today is banished from the greatest part of the world, and where it is yet existing it is being threatened daily by that selfsame brutal force which has turned Europe into a veritable inferno. To observe a festival of freedom when a world is saturated in blood and in tears, in ruin and desolation may perhaps seem to many a grotesque irony. To recount the tales of the Hagadah when nations lie fallen, when cities are smouldering in ashes and skies are raining terror and death may seem to many a harsh mockery.

But as we sit at our Seder tables filling the Arba Kousos—the four cups—and retell the story of redemption, we also fill a fifth cup—the cup of Elijah. This cup speaks to us not of the freedom of the

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past, but of the freedom of the future—the freedom that is to come. It speaks to us in its small quiet but clear voice that rises above the droning of planes and the explosions of bombs. The cup of Elijah is at once a testimony and a challenge. It is a testimony to the very soul of our people.

We are a people that has been born in travail and nursed on suffering. Out of that travail and suffering we have hammered a rock bottom faith and a tenacious optimism which has enabled us to survive many dark years. To millions of our brethren today in slavery and agony the cup of Elijah holds out the appeal of that unshakable faith for the freedom which is to come. And to us American Jews living, thank God, in freedom, the cup of Elijah is a challenge and a call to rise above the clouds of present-day despairs and with undying faith meet greater suffering with greater responsibility, determination and self-sacrifice in the struggle for redemption for our brethren and the world.

During the middle ages, and up until the early 1800's, Jews when in a lawsuit were compelled to take oaths which ranged from wearing a girdle of thorns, immersion while swearing to standing on a sow's hide with their hand on an open Torah. In 1555 the German federal courts prescribed that the oath be taken in the synagogue in the presence of the rabbi and ten witnesses, with the Torah opened at the passage in Leviticus describing the death of Dathan and Abiram.

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It would be safe to guess that the Passover is more widely observed in the Holy Land than any other sacred event in the Jewish calendar. On the Seder night, whether in the poorest Yemenite

in the country, devout or not, sits down at a table spread with the best and whitest cloth, and laid out with matzoth, roasted lamb bone and egg, bitter herbs, charoseth, and wine, to join in the traditional

# Passover In Palestine

By ROMAN SLOBODIN

hovel in Petah Tiqva, refugee shanty on the Tel Aviv beach, Bokharian porter's one-room home in a Jerusalem cellar, prosperous merchant's modern glass-and-concrete mansion in Rehavia, or collective dining hall in a communal settlement, practically every Jew

service and partake of the traditional meal.

Palestine at the Passover season is probably the only place in the world where one may see a "matzoth line" version of the bread line. In cities, queues blocks long form in front of stations where free matzoth are distributed to the poor by local Jewish community councils. It would be hard to violate the commandment against eating leaven, since it goes without saying, no bread is baked and no other chometz is sold in the entire Jewish community.

The diversity of Palestine Jewry, collected from every corner of the earth and from communities whose customs in the course of centuries have undergone peculiar local modifications, produces a colorful variety in Passover celebration. Sephardic Jews, who call the Paschal meal "Haggadah" and not "Seder," ornament the story of Exodus with traditional tales in Spanish handed down by word of mouth, unknown to the Ashkenazic ritual; Jews from Mohammedan countries introduce legends and commentaries on the Haggadah in Arabic; those from Yemen insert into the preliminary kiddush a long passage of fulsome praise of Jewry as "a community of saints, a precious vineyard, a pleasant plantation, compared to the host of heaven and set like stars in the firmament."

In some of the homes of Kurdish Jews the family that sits down at the table includes three or four wives, for the Kurdi, both under Talmudic and Palestinian law, may legally practice polygamy, although it is fast dying out.

\* \* \*

But most interesting of all Seder is that of the communal settlements. The agricultural communes are the social and political

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To My Jewish Friends and  
Customers*

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frontier of the Zionist movement, and in many of them religion plays little or no part in daily life. Nevertheless, in these colonies the Seder probably approaches closer to what it may have been like in ancient Palestine than anywhere else on earth.

Students of the origins of Judaism say that the Seder is derived from two primitive festivals, one celebrating the lambing season, the other the spring barley harvest in Palestine. The Paschal lamb bone and the matzoth are the survivals of the sacrifices celebrating those two events. In Palestine Jewish pioneer farmers sit down to their Seder meal at a time when their sheepfolds are noisy with the bleating of newly born lambs and their granaries are stuffed with just-gathered spring crops.

The Jews of old danced at the Seder, a traditional dance said to represent the gamboling of the young lambs. The young people of the settlements, at their Seder as on every festive occasion, dance their "hora" which probably is not so very different from their ancestors' performance.

The spectacle of a hundred or more men, women and children sitting under one roof to participate in the traditional feast cannot fail to suggest the picture of the ancient patriarchal family congregating three thousand years ago for the same purpose in the same land.

Sometimes colonists introduce jovial variations into the prescribed ceremonies. When the chief shepherd of a settlement brings one of his flock into the dining hall to attend the feast, he and his fellows are not flouting the Seder tradition. They are living in it.

Max Mandelstamm, 1846-1902, who rose to fame as Europe's greatest oculist, was three times elected professor of the University of Kiev, but on each occasion his election was voided because he was a Jew.

**Passover  
Wish**

By RABBI JULIUS L. SIEGEL  
Gary

I can only express my deepest hope that Israel's season of freedom will bring its message to Nazi enslaved humanity of Germany and all occupied lands, and that Pharo-Hitler will be removed and destroyed when the plagues being prepared by our democracy bring their full menace to bear on this first-born of evil, this root of wickedness. Then indeed shall we sing a new hymn of praise to our Rock and our Redeemer!

*A Joyous Passover*

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Mishawaka

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To All Our Jewish Friends*

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Anderson

## Freedom Cannot Die

(Continued from Page 9)

cerning the relation of freedom to human life. As nature is deathless, even so is the soul of freedom; as springtime revives nature, even so does freedom renew life. The slave, for example, shrinks from fear of the lash; but when freedom comes, the same slave conquers fear. And so he who was but yesterday the image of defeat now becomes the symbol of challenge. The slave is bent down by work and toil; but when freedom comes, the same slave walks erect and walks with dignity. And so, he who was but yesterday mere property now becomes a personality. In short, freedom wipes out the conditions of slavery not only; it actually brings the reawakening of springtime into human life.

Therefore, the injunction of the Bible: "Remember this day in which ye came out of Egypt. This day ye go forth in the season of spring." Therefore, the message of Passover: Freedom cannot die.

Musciologists claim that the melody for Had Gadya, one of the important Passover songs, was borrowed from a famous French folk song which used to be sung in Provence.

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Jigs Tools and Fixtures  
Accurate Machine Work  
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Embroidery Trademarks and  
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Guaranteed Boil Fast Colors.  
Felt Letters in all styles and  
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Greetings to  
The Jewish Community

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— Save 15 on Tires —  
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A Joyous Passover to Our  
Many Jewish Friends

### THE RENDEZVOUS

COCKTAIL ROOM  
112 W. 6th St. Bloomington

## Exotic Passovers In Other Lands

(Continued from Page 25)

the side of their holy mountain  
throughout the Passover.

Having broken away from Jewry as they did in the latter days of the Second Temple, the Samaritans know nothing of the newer innovations for Passover. They do not know of the colorful Seder service, of the use of wine, of the practice of reclining at the Seder table. Their Passover is made up of the ceremonial sacrifice of sheep, of eating them in great haste with matzos and bitter herbs and of reciting prayers.

Preparations for the feast start a few hours before Passover eve. Mount Gerizim becomes a hub of activity. All adult males, attired in holiday white, stoke the fires in two big pits, one for the roasting of the sheep, the other for the burning of the offal and other remains after the feast. Huge cauldrons of hot water are also prepared.

A half hour before sunset the long-awaited holiday begins. Facing the peak of Mt. Gerizim and worshipping on their knees, the Samaritans raise their voices in a series of chanted prayers. At sunset, the congregation listens to the high priest read a portion of the Pentateuch wherein the slaughtering of the Paschal lamb is ordered. A dozen young Samaritan boys busy themselves with the preparations for the sacrifice. When the high priest comes to the words, "And the whole assembly of the congregation of Israel shall kill at dusk," the sheep are thrown toward the pits. Two ritual slaughterers pronounce a benediction and kill six or seven sheep. One extra animal is always available should a physical flaw be found in one of the slaughtered sheep.

The actual slaughtering is a signal for great rejoicing. Greetings fill the air; participants kiss one another, first on the right shoulder, then on the left. Thus, the first part of the Samaritan Passover ends.

Until about 10 o'clock, the sheep are cleaned and spitted and readied for roasting. The fires in the offal pit burn brightly as the insides of the sheep are thrown in. Finally, the sheep are thrown into the roasting pit together while the congregation stands around chanting.

About three hours are devoted to the roasting. During this interval, most Samaritans seek out

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Plate Lunch, 25c  
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All Kinds of Sandwiches  
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Complete Line of Accessories  
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Quick and Economical Plumbing  
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## GARY, IND.

*Passover Greetings*

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*GREETINGS*

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Gary

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### Union Transfer Co., Inc.

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their cots or beds, for a good rest is needed in order to partake of the third part of the ceremony—the eating of the sheep.

At about 1 o'clock in the morning the Samaritans are wide-awake. They wash their hands and feet, brush their clothes, gird their loins, take hold of their staves and gather around the roasting pit. Women and children remain in the tents.

The sacrificial animals, bedecked with matzos and bitter herbs, are placed in special Passover baskets. A circle is formed around the sheep. Led by the high priest, the prescribed blessing is uttered and the Samaritans fall to, pulling the meat hastily to pieces. Portions are set aside for the women and children. In less than a half hour the bones and other remainders are cast into the burning pit. Baskets and other utensils that were used in the ceremony are burned too, for the Samaritans follow the letter of the Law: "That which remaineth of it until the morning, ye shall burn with fire."

After the meal, the Samaritans stay awake all night chanting and reciting prayers. Their matzos,

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*GREETINGS*

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*A Joyous Passover*

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GARY, IND.

*Passover Greetings*

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400 Rooms — 400 Baths  
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*Joyous Passover*

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*Happy Passover*

### Adolph's Sandwich Bar

Adolph Lachowitz, Prop.  
20 W. 5th St. Gary

*Passover Greetings*

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### Greetings to Our Friends

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Termite Control  
Fumigating

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Phone 6852 104 Main St.  
Lafayette

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#### Unger's Drug Store

1522 Main St. Phone 2653  
Lafayette

### Passover Greetings

#### Dr. Pepper Bottling Co.

317 N. 3rd St. Phone 2140  
Lafayette

which differ from ours, are freshly baked each day.

\* \* \*

The so-called black Jews of Abyssinia, better known as the Falashas, comprising some 50,000 souls, also sacrifice the paschal lamb.

Some people contend that the Falashas are descendants of Jews who, centuries ago, intermingled with native Africans. Others hold that they are the remnant of native Africans who were converted to Judaism. In all events, we do not know what percentage of Jewish blood flows in their veins.

Falashan Judaism is based solely on the laws and practices of the Bible, which is read in an Ethiopic version. Only the Biblical holidays and festivals are observed.

On the fourteenth day of Nisan, the Falashas gather in their synagogues, and in the name of the entire Jewish community, a Passover sacrifice is offered. Performed according to Biblical injunction, the ceremony is accompanied by chanted prayers.

The Falashas clean their homes of chomets, and use special utensils and dishes during Passover.

\* \* \*

The few Jews who inhabit the Caucasian region, in southeast Europe, have never been a very progressive lot. However, it would be erroneous to dub them a "sect."

They observe Passover eve by sitting on the ground, dressed in an elaborate festivity, with a spear (or, sometimes, a pistol) by their side. The women cover themselves with jewelry of all sorts, while the young girls weave flowers into their hair.

The Caucasian rabbi, who is called a "chacham" (sage), presides at the more or less inter-family Seder. During Seder there is a unique dramatic interlude. With a piece of matzo wrapped in old cloth on his shoulder, the rabbi stands away from the table and dramatizes what he says:

"In this way our forefathers went out of the land of Egypt, their kneading-troughs bound up in their garments on their shoulders." The "chacham" gestures and gesticulates to show the haste with which the Jews left Egypt.

Meanwhile, in another room, the young men prepare their part of

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the dramatic interpretation of the festival. One of their number is chosen to play the part of a fugitive Jew who has just returned from Jerusalem bearing news about the Redemption. He's clothed in tatters, a staff in his hand and a sack on his shoulder. The "fugitive" is sent out to await his cue.

Soon, when the rabbi is through with his bit, a knock is heard at the door. Those seated at the table appear surprised. Bravely, the rabbi approaches the door and throws it wide open. Without allowing the intruder to enter, the rabbi speaks to him:

"What do you want? Who are you?"

"I am one of you and I wish to observe the Festival of our Deliverance with my kin."

"How do we know you're not an impostor? How can you prove you're Jewish?"

"I wear a four-cornered garment with fringes, as do all Israel."

"Anyone can wear a 'tzitzith.' What other proof have you?"

"I have not cut the corners of my hair. See my side-curls."

"That, too, is no proof. If you're Jewish, why are you traveling at this hour of the night? Don't you know tonight is Passover?"

"I have just come from Jerusalem, the Holy City. The road is long and filled with obstacles. Everywhere our enemies lie in wait. They have tried to keep me from celebrating the Passover with you."

But the hard-bitten Caucasian Jewish audience is unmoved. A few scattered, pre-arranged sighs are emitted, but the "fugitive" is still barred from the house. Suddenly,

Outside of Palestine, Passover, which this year begins on April 12 (first seder night is April 11), is observed for eight days by Orthodox Jews, but according to the Old Testament the festival lasts only a week. Palestinian Jews visiting abroad during Passover are permitted to eat chometz on the eighth day.

Although in the United States, square, rectangular or round matzoth are used impartially, depending on which company's products we buy, the custom until the age of machinery was that matzoth should be round.

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denly, however, a sign is given; the wayfarer is admitted into the household. He stands among his fellows with his sword drawn, his loins girded, a staff in his hands, cutting an impressive figure.

The household meanwhile breaks into hilarity and showers the traveler with questions. "What is happening in the Holy City? How fare our brethren? Will we soon be freed from our exile?"

The inevitable answer of the fugitive is that Redemption is only a matter of days. He tells of

the sages and saints who live and study in Jerusalem, of the Palestinian countryside, of the unity of Israel. His audience is spellbound by his words, despite the fact that the same things are said year in and year out, and, rapturously, call out, "Amen, So Be His Will."

The Jewish community of Morocco is also fond of a snack of the dramatic on Pesach eve.

After the Seder services, all males rush out into the streets, carrying rods and packs on their

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shoulders, they parade up and down and shout, "In this manner our forefathers went out of Egypt, their kneading-troughs bound up in their clothes upon their shoulders."

Most Moroccan Jews believe that the ceremonious "afikomen" (a piece of matzo used in the Seder service) is a fine safeguard on ocean voyages and, should the sea become turbulent, the "afikomen" hurled into the water will calm it.

Passover's last day is thought of as visiting day. People go from house to house wishing "Gut Yom Tov" (good holiday). On the day following Pesach, the Jews of Morocco march out of their urban surroundings and bless the trees and flowers.

Strange Passovers? Perhaps. But, remember that our history is not normal, either.

### Kaifeng Jews Dying Out

(Continued from page 16.)

have nothing to do with them. Their run of life was no longer smooth and they underwent many vicissitudes until finally, in 1702, they built a new synagogue which became the center of faith and worship. However, when the old generation disappeared the community started to decline and things reached a very serious pass. A stage arrived when Hebrew was read by the one Rabbi and his sons and on their death by nobody else.

From this time, a new chapter started in their history. After 2,000 years of continued faith, disintegration finally set in. There was a marked reverse in their fortunes as a result of new trade routes to China by sea. The old land routes which were the life-blood of their trade fell into disuse because of the sea-borne trade and so many were faced with ruin and starvation. Gradually, their long cherished scriptures, their synagogue, the last remaining ancient memorial stone, and finally the very site of the synagogue, had to be disposed of to stem the tide of increasing want.

Today this isolated group still lives. How long it will carry on like this and whether it will finally be saved to Jewry are questions which cannot be answered.

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## Rabbi Weingart Describes Ideal Democracy

(Continued from Page 21)

wealth or social position. All men are equal and there can be no classes and castes of privileged and under-privileged. There must be in a democracy, if it be real and vital, just opportunity and fair distribution of that which God and Man created. There must not be slums and poverty amidst plenty, unemployment and doles amidst superabundance.

Democracy is that ideal institution that welcomes the stranger, makes of him a neighbor, overlooks his differences and gladly grants him the opportunity to merge his creative abilities in the melting pot of human endeavor.

Democracy is that ideal that cannot tolerate slavery and persecution wherever it may appear, for it is foreign and alien to its teaching, practice and aims. The cries of woe of the persecuted and down-trodden should disturb its peace and force it to lift up its voice in vociferous protest and condemnation against tyrants and enslavement.

Democracy must serve men if it is to be served and preserved.

This belief in democracy must be taught to the child in the home, in the school, in the church and the synagogue as he is taught his prayers and religious dogmas, for in essence, democracy is part and

parcel of religion. The child must be given to understand that the Pilgrims, the founders of this country, came to these shores to find not economic markets and financial monopolies but for freedom—freedom of expression and creation. Washington led the Revolutionary War to gain equality for all men and to destroy the concept of aristocracy. "No taxation without representation." You cannot tax man's energies and abilities without proper reward and compensation. Lincoln fought a Civil War to restore the body and soul of the Negro—to return the dignity of man to the proper sphere. History must be taught not as mere fact but also as possessing moral value and ethical teachings. Young people upon leaving school must be granted opportunity of gainful employment and not leisure time to tramp the streets and ponder over the worthlessness of the world as it is constituted. Make democracy function and we need not fear foreign "isms" capturing and alluring the minds and fancy of our youth. Let democracy do away with slums and rat-infested tenement houses and supplant them with decent dwellings and parks and gangs and crime and malcontent will vanish. Let men—all men—work and share worship and play and democracy will be preserved. By making democracy vital, functioning, soul-stirring, a romance of human endeavor and achievement, will it be able not only to exist but also to influence the course of human thought and action everywhere.

Today when the life and existence of men and nations are being threatened, when moral and ethical principals and institutions are being challenged let us take heed to this simple legend. There is a beautiful legend told by the Jewish sages that "God sent down from the heavens the Book and the Sword and said to His children on earth: You shall have to choose one or the other. Either the Book or the Sword. If you choose the Book, you must reject the Sword; if you choose the Sword, the Book will be destroyed." Civilization, democracy and the sword cannot go hand in hand. "Ea-Sa-yo-fo Lo Sa-fro-V'i Sa-fro Lo Sa-yo-fo." We must choose as well today. Democracy by accepting the ideal of the Book—justice, equality, opportunity and fairness to all will destroy the sword and banish it forever from this earth.

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## Rabbi Elias Charry Explains Why Passover Story Brings Courage

By ELIAS CHARRY  
Rabbi, Beth El Congregation

The Bible remains the most remarkable book of the ages. Not the least amazing aspect of the Book of Books is the fact that it speaks to man in accordance with the limit of his mentality and his spiritual capacity. So it is that the unlearned and the learned, the mediocre and the genius, the spiritually great and the spiritually meager find satisfaction and wisdom in the pages of our ancient works. And this is not surprising once we have understood the nature of the Bible.

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Israel perceived the early event of its life story, sub specie eternitas (under the guise of eternity).

It was the genius of Israel to have caught the eternal truths in the transitory events of history and to have transmitted those truths in simple, almost too simple, language. The wiser we are, therefore, the more will we be able to see and understand these eternal truths. But even if we are not wise, if we have but weak perception, we shall sense some of these truths to at least a small degree. And this explains in a word the strange fact that the Bible has always been the prime text and the basic book of wisdom of all men of all the ages. It answered the spiritual needs of all men in accordance with their capacity for understanding and wisdom.

That genius of Israel is most clearly evident in such early stories as that of Joseph which supplied the theme for the trilogy of the greatest living writer, Thomas Mann. And it is no less evident in the Pesach story, the exodus story, as found in the first part of the Book of Exodus.

The pattern is clear and simple. Man is enslaved; man becomes aware of the moral law that sets his mind and soul free; man puts that law into practice and thereby conquers and inhabits the land of his heart's desire. In our story it is Egypt, then Sinai, then the wandering in the desert, culminating in the entrance into Canaan. And in the course of the working out of the pattern, there are dangers to be met and difficulties to be overcome; the cruel Egyptian, the wily and treacherous Amelakites, the hunger and the thirst and the frustrations of life.

In that story (would that a Thomas Mann utilized it in telling the ills and the dangers and the possibilities of our day) we have, sub specie eternitatis, the life cycle through which man is always and eternally passing in his march upwards and onwards. In every generation there is the new and ever old enslavement. Yesterday it was Pharaoh; today it is Hitler. In every generation there is finally the awareness of a moral law that sets free the heart and the soul. Yesterday it was Sinai and the Ten Commandments and the Torah; today it is the moral law of freedom and democracy (the four freedoms the President repeatedly enunciates). In every generation there is the heartbreaking climb towards the

land of the heart's desire. Yesterday it was the desert and its dangers and finally Canaan; today it is literally today and the hope for the tomorrow that will yet be. It is only when we understand the patterns of history that we can be truly courageous, truly wise and truly optimistic. Let us read again the story of Pesach.

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## "That They Go Forward" Is Passover Message For Today

**RANDALL M. FALK**  
Student of Hebrew Union College,  
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To you, my co-religionists of Indiana, I offer a warm handclasp in most cordial greeting at this Pesach season. Enthusiastically, we of the Kokomo Jewish community celebrate this festive holiday, our first for many years as an organized congregation worshipping together in regular religious services.

We have instituted an ambitious and energetic program of Jewish activities, despite the fact that the world offers a less secure foundation

than at any time since the first World War. And we do so in the same spirit as that of the Pesach festival which commemorates the freedom and liberty of the oppressed Jews of Egypt—a spirit of courage, loyalty, and faith in the future of Jewry.

In the fourteenth chapter of the Book of Exodus we find the stirring story of the flight of the Jews from Egypt, the account which provides the historical background for our Passover holiday. We read that when Moses led the children of Israel into the Red Sea to cross over into the Promised Land, his followers became frightened when they saw the great expanse of sea before them and heard the clamoring Egyptian hordes in the rear. Moses, at the urgent behest of his trembling followers, turned to God for reassurance and guidance. The Lord answered Moses with these inspiring words: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." And commenting rabbis tell us that only after the Israelites showed that they had the courage and the ability to first move ahead alone did God part the sea and allow them to pass on dry land.

This, then, is the message of our holiday season. Living as we are in a period of uncertainty we must reaffirm our loyalties and strive even more fervently to reawaken our Jewish spirit and to re-establish our Jewish ideals. Now, as never before, we must band together to work actively and forcefully for the maintenance of the

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Jewish Friends*

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South Bend

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To Our Jewish Friends*

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GREETINGS

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South Bend

ideals of liberty and brotherhood of man which are essential to our well-being.

To each of us, as members of the Jewish community, falls the serious responsibility of maintaining our faith and our active participation in organized Jewish life. Only through this positive and aggressive opposition to forces which threaten our freedom and our rights as human beings as we begin the celebration of our Feast of Liberty, can we expect to uphold those principles for which we stand.

With the Red Sea formed by the blood spilled in human strife overflowing in front of us, and with the panicky and crazed world snapping at our heels like Egyptian hosts, we can ill afford to grow lax or indifferent in shouldering our share of the burden of our people. Neither can we remain inactive and wait for the conditions to better themselves. Rather we must obey, as did our fathers, God's message as He challenged the hesitant Israelites in the Pesach story: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

Miss Helen Borinstein, daughter of Mr. and Mrs. Abe L. Borinstein, a student at Sarah Lawrence, Bronxville, N. Y., spent her spring vacation with her parents.

*Passover Greetings*

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To Our Jewish Friends*

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## INDIANAPOLIS

Mrs. William Julian and son, J. William Julian, motored to Trenton, N. J., last week. While east they will visit Mrs. Julian's daughter, Mrs. Charles Cohn, in Northampton, Mass. . . . Mrs. Irma Lyons of Montgomery, Ala., spent a few days here with her son, Hart Lyons of the Commodore Apartments. Mr. Lyons was called in the draft. He is merchandising man for the William H. Block Company. . . . Mr. and Mrs. Ben Rau were in Evansville over the weekend for the festivities attendant on the celebration of the engagement of Mrs. Rau's sister, Miss Betty Felsenthal, daughter of Mr. and Mrs. Irving G. Felsenthal of Glen-coe, Ill., and Merritt De Jong, son of Mr. and Mrs. Max De Jong of Evansville. . . . Mr. Joseph Bloch Jr. of New York arrived April 18 to remain until after Easter with his parents. Mr. Bloch was piano soloist recently in Chicago with the Illinois Symphony Orchestra.

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Jewish Friends*

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Excellent Service

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TALLOW, ETC.

226 Kentucky Ave. RI. 9644

### Dessert Luncheon Set Monday

A regular meeting of the Temple Sisterhood will be held Monday, April 14, in the vestry rooms of the temple. A dessert luncheon, the last of a series of three, will be served at 12:30 followed by a talk, "Our Children," by Rabbi Maurice Goldblatt, after which Mrs. Russell Sanders will review "Winston Churchill." Miss Ruth Adele Levin will present several piano solos.

Delegates to the national biennial convention to be held in Detroit April 27-30 at Hotel Statler are Mrs. Harold I. Platt, president; Mrs. Albert Dannin, Mrs. Arthur Fairbanks and Mrs. David Lurvey.

Mrs. J. L. Rosenstein is chairman of the dessert luncheon committee assisted by Mrs. Sol Friedland and Mrs. Allan Bloom. There is no charge for the luncheon. Mrs. Harold I. Platt will preside and Mrs. David Lurvey, program chairman, will introduce the program.

#### LAFAYETTE

Moses Schultz has been appointed a member of the national advisory committee of the Union of American Hebrew Congregations. . . . Mrs. Ricka Cassell and Mr. and Mrs. S. Silver and daughter Lois of Fort Wayne have moved to Lafayette for residence and are now at 606 South Ninth street. . . . A public Seder will be held at Temple Israel Friday night, and Saturday night a Hillel Seder will be given at the Tau Epsilon Phi fraternity house. . . . Rabbi Simon will speak on "Jewish Contributions to Modern Civilization" at a Hillel meeting Sunday night at the Union Building.

Miss Mildred Falendar went to New York last week to remain until after Passover. . . . Miss Rosalie Lurvey has returned to Goucher College. . . . Sam Mantel Jr. has returned to Harvard after spending his spring vacation with his parents.

Mr. and Mrs. Jack Goodman and Mr. Lazur Goodman have returned from Hot Springs, Ark., and Mrs. Lazur Goodman from Miami Beach, Fla.

*Passover Greetings*

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Making the Right Chair at the Right Price

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Wish All Its Friends and Patrons and All the  
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Muncie

Indianapolis  
Kokomo  
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South Bend  
Crawfordsville



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What is Lord Moyne's attitude towards Jewish affairs? Up to the time of the present war I do not think he ever shared any particu-

cause it would help, he thought, to improve relations between Jews and Poles. This amount was inadequate for the immediate needs,

## New Colonial Head Sympathetic To Jewish Needs

By A. M. KAIZER

(Editor's Note: The British Secretary of State for the Colonies has, as one of his jobs, the administration of Palestine. As Passover turns our thoughts towards the Promised Land, it is interesting to read of the atti-

tude of the new Colonial Secretary, Lord Moyne, to the plight of European Jewry. No one is better qualified to write about him than A. M. Kaizer, secretary of the Polish Jewish Refugee in London, who has been associated with Lord Moyne in relief work.)

lar interest in Jewish questions. It was not until October, 1940, when he became chairman of the Polish Relief Fund and found he had to deal with special Jewish problems arising out of the fund that he began to study the question. The Polish Relief Fund was formed in London soon after the invasion of Poland, to assist Polish refugees in various countries, especially in England. When Lord Moyne became chairman, he turned over his London mansion entirely to the fund, all the rooms being converted into offices. He lived out, but came there every day to attend to his work.

The Polish Jewish Refugee Fund, which was already in existence, maintained close contact with the Polish Relief Fund from the very inception of that body. As general secretary of the Polish Jewish Refugee Fund and its liaison officer with the Polish Relief Fund, I often saw Lord Moyne and conducted negotiations with him with regard to matters relating to Jewish refugee aid. I always found him sympathetic, full of understanding, and anxious to meet us in every way whenever we had to make our applications for special allocations for Polish Jewish refugees.

In such matters as relief, he said, he did not want to make distinctions between Jews and non-Jews, for at such a time as this nationality or creed did not count, only the fact that people were in need. He was always ready, therefore, to lend a willing ear to the claims of the Jewish Refugee Fund so that sometimes the Jewish Refugee Fund received more than two-thirds of all the Polish Relief Fund's allocations. In November, 1939, when I went to Vilna to investigate the conditions among the Jewish refugees there, Lord Moyne, at our request, placed at my disposal £2,000 for Jewish relief work in Vilna. He asked me to use some of the money to assist non-Jewish refugees as well be-

and at my request further amounts were sent. When I came back from Vilna I saw Lord Moyne and he

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Cleaners of Store Fronts,  
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A Happy Passover

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Proprietor

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listened with the utmost interest to my report of the conditions I had found there. In his usual way he questioned me at great length about every detail. He called a meeting at his home of important people and press representatives to hear my report, and he took the chair at the meeting, speaking with much feeling of the suffering of the refugees.

Afterwards, when the Polish Jewish Refugee Fund asked for an allocation of £1,600 to enable the Zionist leaders who were refugees in Vilna to proceed to Palestine, he immediately agreed to it. I cannot remember Lord Moyne's ever refusing any request made to him for relief on behalf of Jewish refugees. On one occasion I came to ask him to write a letter to an influential leader of the community for his assistance to our fund. He immediately called his secretary and dictated the letter, and wanted me to tell him whether it would do, as he had written it.

On Jan. 15, the Polish Jewish Refugee Fund gave a luncheon at the Dorchester Hotel to mark the completion of a year of successful collaboration with the Polish Relief Fund. Lord Moyne, who was no longer chairman of the fund, having resigned on becoming Parliamentary Secretary to the Ministry of Agriculture and Fisheries, was present and spoke.

"We feel the deepest sympathy," he said, "with the present martyrdom and respect the courage with which it is borne. More than a century of suppression failed to crush Polish nationality and thousands of years of persecution have only strengthened the spirit of the Jews. While dirt is smashed to powder on the anvil, clean metal is only strengthened by hammering, and Hitler could not have chosen less suitable material for his cruel and crazy experiment in Nordification."

As far as I know, Lord Moyne's connection with the Polish Jewish Refugee Fund is the only direct contact he has had with Jewish affairs. Zionism, arising out of his administration of Palestine at the Colonial Office, will come to him, I believe, as something new. But I feel, from my knowledge of him, that the Zionist Organization will find him ready to listen and anxious to learn. He is a man who wants to understand and he has patience, tolerance and good will.

Handel, Schubert, Rubinstein and Mendelssohn are among the famous composers inspired by the story of the exodus of the Jews from Egypt to create musical masterpieces.

The word seder literally means "order of service."

GREETINGS

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To Our Jewish Friends and Customers

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"NONE BETTER"

## GARY

The third annual district tournament of the A. Z. A. was held at Gary last Sunday and Monday, with an attendance of 175 from chapters in Indiana, Illinois and Wisconsin. Arnold Weiner, secretary of the Lake Lodge and sponsor of the local A. Z. A., was in charge of the arrangements. Others active in the tournament were Abe Weiner, general chairman; Berton Wechsler, Robert Kaplan, Robert Gumbiner, Chester Baker, Donald Dreyfus, Milton Roth, Walter Rodin and Jack Rosenblom. Stanford Goldberg, president of the A. Z. A., presided.

An Oneg Shabbat program will be held April 26 by the Gary Hadassah in the home of Morris Garfin. Mrs. Robert Berg and Mrs. Berkowitz were named chairmen of the rummage sale to be held at a later date. Mrs. Edwin Marcus announced plans for a series of card parties to be held during the week of April 28, the proceeds going to child welfare funds. A linen shower will be given May 14 by Mrs. Phillip Rosenblom. The next meeting will be held at the home of Mrs. Bernard Shrago April 21 with a male choral group on the program.

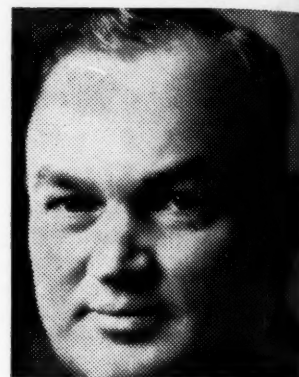
Rabbi Julius Siegel of Temple Beth El spoke before the B'nai B'rith Lodge Tuesday on the special program held for members who had left or were leaving for the U. S. Army. Those honored were Dr. Ferrar Levinson, H. Dinness, Ralph Pachtor, Joseph Nelson, Harrison Richter, Dr. M. Kobrin, Fred Herschleider, Dr. M. Rubin, Milton Dahlberger, Richard Miller and Charles Fleishman. A B'nai B'rith carnival was announced for April 29 by the program committee of the lodge.

Wilbur Sobel of Washington, D. C., is now a Gary resident. . . . Mrs. Bernard Palkin of Hamilton, Ontario, Canada, is visiting her sister, Mrs. Oscar Blau. . . . Jack Bernstein has returned from the Mayo Brothers' Clinic. . . . An open forum April 13 at Beth El, a silver dollar dance April 20 and J. N. F. Day May 11 make up the schedule of Junior Hadassah activities for the next few weeks.

## TERRE HAUTE

Temple Israel Sisterhood and the Jewish War Veterans are making plans for a carnival to be staged on Sunday evening, April 27, in the B'nai Abraham Temple vestry rooms. An elaborate program of all kinds of entertainment is being arranged. Out-of-town guests who plan to attend may communicate with Mrs. Adolph Joseph, chairman, 1105 South Center street, or Irwin M. Jacobs, vice commander, 507 Wabash avenue.

Passover Greetings



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Labor Relations Counsel  
Claypool Hotel Building

*Passover Greetings*

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**INDIANAPOLIS**

Mr. and Mrs. Jacob Cassell have returned from Chicago, where they attended the funeral services for Mrs. Cassell's brother-in-law, Mr. Henry Solomon. . . Mr. and Mrs. Harry Levin and son Robert of Terre Haute, Ind., are now located at 40th and Carrollton. Mr. Harry Levin is associated with his brother, Leon Levin, in Kipp Bros. Mrs. H. Levin is a sister of Mrs. Leon Levin. Mr. Harry Levin has been prominent in state and district B'nai B'rith and Mrs. Levin in Sisterhood, Council and Department Club affairs of Terre Haute. Both were active in civic enterprises of Terre Haute and in Temple and Synagogue, and are helpful additions to the Indianapolis community. . . Miss Emma Messing, Mrs. Leon Stern and Miss Lilly Timm will spend the week-end in Lafayette, Ind. . . Miss Diana Cohn arrived Thursday from the University of Illinois to remain until Tuesday with her parents, Mr. and Mrs. Melville S. Cohn. . . Home from Indiana University for the spring vacation are Messrs. Sol Blickman, Irving Sommerfield, Sidney Cahn, Robert MacGill and Whitney Greenberg. . . Miss Phyllis Maieron is home from Indiana University for her spring vacation. She is the daughter of Mr. and Mrs. Ben Maieron. . . Miss Harriet Levy, daughter of Mr. and Mrs. Lewis J. Levy, and a student at Illinois University, is spending the spring vacation with her parents. . . Miss Caroline Meyers is home from Illinois University until Tuesday. She is the daughter of Mr. and Mrs. William P. Meyers.

**TERRE HAUTE**

Sunday evening, April 20, members of the B'nai B'rith are planning an elaborate program in celebration of the 73rd anniversary of the founding of the local lodge and the 25th anniversary of service of one of its members, Alfred J. Strouse. Rabbi Joseph Fink of Buffalo, N. Y., formerly rabbi of Temple Israel, will be the guest speaker. A. N. Levin will be master of ceremonies. There will be a banquet at the Hotel Deming at 6 p. m. preceding the evening's program.

**MARION**

Mr. and Mrs. Milton Maidenber are the parents of an eight pound daughter, Toby Lee, born April 4 at Marion General Hospital. Mrs. Maidenber was formerly Erma Valinet, daughter of Mr. and Mrs. Arthur Valinet, Indianapolis. . . The Hillel Players of Bloomington, under direction of Rabbi Martin Perley, provided entertainment at a pot-luck supper given by the Sinai Temple Sisterhood Tuesday evening.

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## Mr. Enigma

(Continued from Page 8)  
 twenty-four, or thirty-six bills which you were saving for the paper value, if you inadvertently missed throwing them into the waste-basket. If the bills from months past find their way into your waste-basket, we suggest that you burn your waste-basket at once, because what it would say of you during the quiet solitude of the night, if you could hear it, would give you many a restless moment.

Seriously, this is a moral problem which the Jewish community must solve. A community is entitled to a few tight-wads, to a few people whose characters aren't strong enough to permit them to give a little of their worldly goods to help the other fellow, although ordinary intelligence should make them realize worldly goods cannot be taken with them when they leave the world. If there be a few among the five hundred who have been forced into poverty, and cannot possibly pay their pledges, I humbly apologize to them for these words. They will understand that this message is not for them. But you and you and you who prate about your sympathy, and many of you have assumed leadership in some organization of the community, are certainly dishonest with yourselves and the community when you fail to meet these obligations of honor.

Let us end this condition at once. If you are one of the five hundred, it is up to you to change your own status. It simply means the paying of an obligation that was made in good faith, and we hope with the best of intentions. It simply means being fair with the other members of the community who are carrying your burden.

The earliest artists who engraved or painted Passover scenes were not Jews but Christians.

The first Passover service to be broadcast by television came from New York City in 1940.

The oldest treasure hunt in the world is the familiar Passover search for the hidden afikomen.

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The earliest known edition of the Haggadah extant is dated 1505 A. D., and was printed at Fano, Italy.

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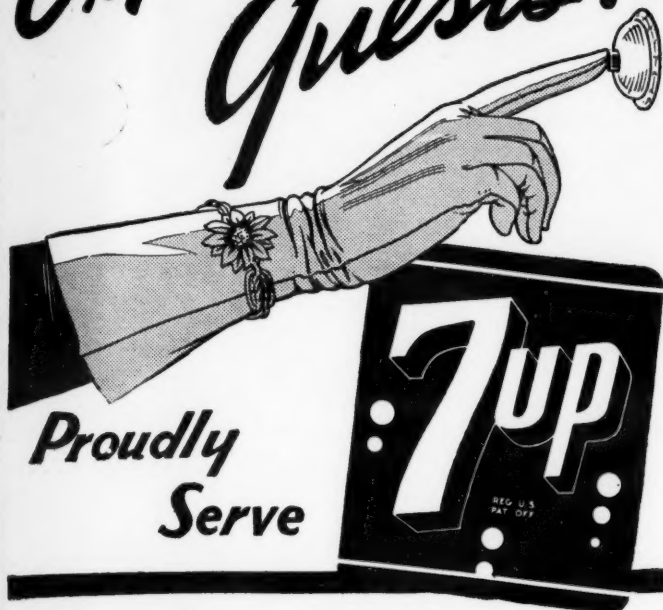
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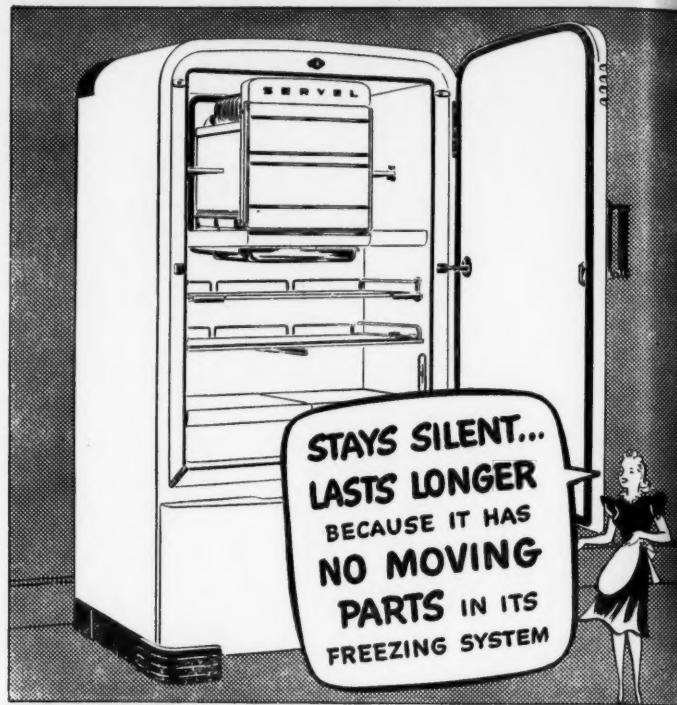
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